Mauana Ahmad Ali

Pearls of the



Prophet

Contents

Introduction

All praise be to Allah Lord of the Worlds. Peace and Blessings be upon our Prophet (SAW) and on his family and companions .

"The Person who learns forty ahadith from my sayings I will enter him in my intercession on the Day of Qiyamah"

The main objective of compiling this publication 'Pearls of The Prophet' was to enable readers to make practice on the above Hadith.
Pearls of The Prophet is a comprehensive compilation of forty ahadith translated and then explained into the English language. All the blessed sayings and actions of Our Beautiful Nabi (SAW) are beneficial and if practiced upon a source of success in this life and salvation in the hereafter. However the forty ahadith mentioned here have been chosen carefully so that when understood the reader will gain maximum benefit from learning them. This is why I felt it appropriate to briefly explain each hadith to the best of my ability so that as well as learning these Blessed words, understanding of this wonderful religion could also be enhanced. Only by understanding these sayings would one be able to fully practice upon each teaching and only then would the above Hadith be practiced upon fully.
Secondly the hadith chosen are comprehensive sayings thus making them easier to memorise. I pray to Allah that every reader will make every effort to learn and practice upon each Hadith and in doing so be granted the virtue of being included in the intercession of The Holy Prophet (SAW) on the Day of Qiyamah.
May Allah bless all those that have worked hard to make this publication possible. May Allah grant them and their families success in this world and salvation in the Hereafter. Ameen.

1 مَا زَالَ جِبْرَائِيْلُ يُوصِيْنِيْ بِالْجَارِ حَتّٰى ظَنَنْتُ اَنَّهُ يُوَرِّثُه.

"Gibraeel was insisting always to pay the right of the neighbour so much, that I thought he would give him the right of inheritance". (Bukhari)

The narrator of this hadith is Aisha the mother of the Believers. Her father was Abu Bakr Siddque and her mother was Umme Rumaan Bint Amir. Nabi (SAW) married her in Makkah 2 years before migrating to Madina, and in another narration a few months before migrating to Madina, after the death of Khadija. (Al-Istia'ab)

Nabi (SAW) loved all his wives but Aisha was the dearest to him. When Amar Bin Aas asked Nabi (SAW) with regards to whom he loved most of all he replied 'Aisha'. When asked with regards to the men he replied 'Abu Bakr'. (Tirmidhi).

The Sahabah themselves knew this and it is because of this they would send their gifts the night He (SAW) was with Aisha. When our mothers complained with regards to this, He said, "Do not give me trouble with regards to Aisha as I do not receive revelation while I am under the garment of any woman except Aisha". (Bukhari).

She was without doubt the most knowledgeable out of the women. Zuhri relates if the knowledge of the wives of Rasulallah (SAW) and all the knowledge of all the women was placed together, the knowledge of Aisha was still far greater. (Al-Istia'ab).

Hishaam Bin Urwa relates from his father, "I have never seen anyone more knowledgeable with regards to jurisprudence, medicine and poetry than Aisha". (Al-Istia'ab).

She died at the age of 63, 17 Ramadhan 58 Hijri. Abu Hurairah led her janaza and she was buried in Jannatul Baqi (Graveyard of Madina next to the masjid). (A'laam)

How much the Muslims of today are in need of being constantly reminded of Ahadith like this. Gibraeel kept on instructing Nabi (SAW) to pay the rights of the neighbour and to do good to him so much so that he felt due to the emphasis that was stressed with regards to this matter that he would give him the right of inheritance, and that just like family and relatives, neighbours would also inherit from one another.

From this hadith of Rasul (SAW) the status of the neighbour and the importance of fulfilling his rights are clearly evident. In the hadith recorded by Bukhari and Muslim Nabi (SAW) is reported to have said, "By Allah, he does not believe! By Allah, he does not believe!" He (SAW) was asked, "Who O messenger of Allah?" He (SAW) replied, "The one whose neighbour is not safe from his mischief".

In another version he is reported to have said the one whose neighbour is not safe from his mischief will not enter paradise (Muslim). Never mind depravation from entering Paradise, Ibn Abi Shaiba has recorded a hadith in which Nabi (SAW) was asked with regards to a woman who would do so much good that she would fast by day and pray by night however when it came to her neighbours she would hurt them and put them to difficulty. He (SAW) said, "She is in the fire". Then he was asked with regards to a woman that would offer her compulsory prayers and do well to her neighbours but when it came to optional fast and prayer she wasn't like the first. He (SAW) said "She is in Paradise". In light of this one should pay particular attention to his neighbour irrespective of his colour and creed, as Nabi (SAW) said, "There are three classes of neighbours the first class of neighbour has one right, the second class two, and the third class three. He who is a neighbour, a Muslim and a relative has three rights, one right of being a neighbour, one right of being a relative and one right of being a Muslim. The second class of neighbour has two rights. One right of being a Muslim and one right of being a neighbour. The third class of neighbour has only one right, the right of being an infidel

neighbour". Living in the west Muslims should be very conscience of their non Muslim neighbours as it is so possible by doing good you may become a source of guidance for them.
Sahl Bin Abdullah Tustari had a non Muslim neighbour. The runoff from the neighbour's toilet, which contained fowl matter and urine, flowed into Sahl's house. Sahl used to collect this filthy water into a container and late at night he would go out and throw it away while no one was looking. Sahl continued this practice till he was on his death bed. He informed his neighbour who came and saw it for himself. Sahl said, "For a long time I have been collecting it by day and disposing of it by night. Now I am dieing and I am afraid of making your fault known to whomever occupies my house after my death. This is why I have told you". The neighbour then said, "Oh Shaykh, you have been so considerate of me all this time and yet I have remained an unbeliever. Please stretch out your hand, I testify that there is no deity except Allah and Mohammed (SAW) is the messenger". A little while later Sahl breathed his last. (Al-Kabaair)
As with regards to his rights i.e. the neighbour Khoraity in his work Makarimul Akhlaaq has recorded that Nabi (SAW) said help him when he seeks your help, give him a loan when he seeks it, console him when he is afflicted, follow his jannazah when he dies, express happiness at the time of his happiness and sadness at the time of his sadness. Do not rise up your buildings so high without his permission so as to obstruct his air. If you purchase some fruits give him something, if you do not, take them secretly to your house. Do not allow your children to come out with them as it may cause displeasure for his children. Do not give him trouble by the smoke of your kitchen; there is no harm in sending food cooked in your kitchen to your neighbour's home.

2 خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَ أَنَا خَيْرُكُمْ لِأَهْلِي.

"The best of you are those that are best to their family and I am the best to my family". (Ibn Ma'jah)

The narrator of this hadith, which Ibn Majah has recorded in his Sunan, is Abdullah Ibn Abbas, the cousin of Rasul (SAW). His father was Abbas Bin Muttalib the uncle of Rasul (SAW) and his mother was Ummul-Fadhl Lubabah Bint Harith.

He was born in the gorge of Banu Hashim, three years before migration. He migrated with his parents to Madina the year Makkah was conquered yet he embraced Islam before this. (A'laam).

He was only 10 years old when Nabi (SAW) left this world as the hadith which Imam Malik has recorded in his Muwatta suggests. Yet he possessed such knowledge that was incomprehendable. This was due to his thirst to learn and the dua of Rasul (SAW).

Ibn Abaas relates, "He (SAW) passed his hand over my head and prayed that Allah gives me wisdom". (Bukhari). Tirmidhi relates on the authority of Ibn Abbas that he says, He (SAW) made this dua for him twice. On another occasion when he had placed water for Nabi (SAW) to perform wudhu He prayed for him that Allah give him understanding in deen and teach him the tafseer (meaning) of the Quraan.

As for his thirst for knowledge it can be seen from the incident that Tabrani has related, that after the death of Rasul (SAW) he said to one man from the Ansaar, "The Sahabah are alive in numbers let us go ask them and learn from them". He refused to go expressing that, "Do you think people will be in need of you yet great companions are still alive". Ibn Abbas didn't pay heed and went in search of knowledge to the extent that if he was informed of a hadith, he would come and wait outside the person's house and the wind would blow dust onto his clothes. The person would come out after his siesta and

on seeing the cousin of Rasul (SAW) waiting outside covered in dust would say, "If only you had sent a message I would have come to you". He would reply, "No you are more worthy that I come to you". He says the Ansaari lived to see the day when the people where gathered around me saying this youngster had a better understanding than me. He possessed such knowledge that Abu Wa'il relates Ibn Abbas delivered a sermon in the days of hajj. He began to recite Surah Noor and explain its meaning I began to say "I have never heard anyone like him. Had the Persians and Romans heard him they would have embraced Islam". (A'laam)

Taoos relates I have never seen anyone more knowledgeable than Ibn Abbas. (A'laam)

He died at the age of 71 in the year 68 Hijri in Taif. When he died a white bird entered his kafan (shroud) it wasn't seen thereafter they thought it was his knowledge. (A'laam)

Nabi (SAW) in this hadith is giving a sign of a good man. That a good man is one that is good to his family and fulfils the right of his family, and to emphasize its importance he has given his own example that he is very good to his family. How much in need we are to act upon this hadith of Rasul (SAW). Today many of us welcome our friends with open hearts, spend hours socialising with them and are prepared to sacrifice our lives for them and in our homes we roar like lions neglecting our wives and their rights. A perfect believer is one that gives everybody their due and follows the example of Rasul (SAW), not only with regards to fulfilling the rights of a wife but going a step further and doing good to her at all times.

Nabi (SAW) himself as can be seen from the ahadith recorded by Abdur Razaaq and Ibn Abi Shaiba would help the mothers of the believers in their chores. He would fetch firewood, milk the goat, mend his shoes and patch his clothes. When our mother Aisha was asked with regards to Nabi (SAW) behaviour at home she replied, "He behaves like a normal person except that he is the most

kind, gentle and the most generous". He would smile at them and laugh with them. (Ibn Asakir)
What Aisha said was the reality, as how else could one maintain to look after so many wives and then get on with every one of them in such a manner and that each felt she was the dearest to Nabi (SAW). Ibn Sa'ad relates in his Tabakat on the authority of Sawdah that she said to Nabi (SAW), "Oh messenger of Allah I was praying behind you yesterday. You stayed in ruku so long that I began to hold my nose for fear of it bleeding". Nabi (SAW) began to laugh. On another occasion it was the turn of Sawdah, Nabi (SAW) was with her when Aisha came and presented some 'halwa' (sweet dish) to Rasul (SAW). Our Nabi (SAW) sat between our mothers in such a manner that he placed one foot in Aisha's lap and the other in Sawdah's lap. Our mother Sawdah wasn't too pleased with Aisha as she had turned up on her turn so when the halwa was presented to her she refused to accept it. Our mother Aisha threatened to cover her face with it if she refused to eat. The answer was the same. Aisha took a little and put it on her face. This brought a smile to Nabi's (SAW) face. He moved his foot expressing, "Oh Sawdah you return the favour". She took a little and placed it on Aisha's face. (Haytus Sahabah)
We learn further from the hadith recorded by Abu Daud related by Aisha that he would race with her. On one occasion Nabi (SAW) won whilst on another our mother Aisha won.
How much we are in need of acting upon the verse of the Quraan: 'Live with them honourably'. (Nisa)
Doing good is not just about fulfilling the rights of the wife and showing love and affection it is also about showing patience when she is occasionally abusive or ill-tempered. Once a man came to Omar, to complain about his wife's ill temper. While he was waiting for Omar to come out of his house he heard his wife scolding him and Omar was quietly listening, not answering back. The man started walking away muttering to himself, "If that is the case with Omar the leader of the believers then what about poor me". At that moment Omar came out of his house. On

enquiry the man related his story and why he had come. Omar explained that he tolerated all this because of all the good she did, from cooking and cleaning, baking the bread, washing the clothes and looking after the children. (Al-Kabair)
I conclude by relating that Nabi (SAW) said "One who shows patience with his wife's bad temper Allah will give him a reward similar to the reward of Ayub (A.S) for his patience.

3 اِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ اَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ.

"The grave is either a garden from the gardens of Paradise or a pit from the pits of Hell". (Tirmidhi)

The Narrator of this hadith is Abu Saeed Al Khudhri. His name is Sa'ad Bin Malik; his father was Malik Bin Sinaan. He was martyred in the Battle of Uhud. As for Abu Saeed he was 13 at the time of the Battle of Uhud and thus his father presented him before Nabi (SAW) seeking permission for him to participate in the Battle, expressing that he had a strong build. After having a good look He (SAW) didn't give him permission. However he did take part in the 'Battle of The Trench' and was present in Baia tur Ridhwaan. He is from amongst the Sahabah that have related many hadith. His Musnad contains 1170 ahadith. It is related that from amongst the young Sahabah there was nobody more knowledgeable than Abu Saeed. He died in 63 Hijri. (A'laam)

The grave as the hadith of Harith Bin Uthman suggests is the first stage out of the stages of the hereafter. If a person is successful in this stage the stages thereafter will become easier but if a person fails in this stage he will find the stages thereafter even more difficult.
This is the reality as the hadith suggests, the grave will

either be a garden or a pit of hell fire.
Very briefly when a believer that has spent his life doing good is buried, the grave welcomes him presses him gently as a mother does her baby when the baby has a headache. Then his good deeds come and stand beside him and protect him from the torment of the grave. When the torment cannot find any way to get to the body it leaves. Then the angels Munkar and Nakeer come and question him with regards to his Creator, Religion and Prophet. Allah strengthens him and he is able to answer the questions with ease. Then a proclaimer proclaims from heaven, "My servant has spoken the truth spread for him a bed of Paradise, give him a dress of Paradise and open out a door towards Paradise". His grave is widened as far as the eye can see and a gate is opened towards Paradise through which cool breeze and fragrance enter the grave.
However when a Kafir (non-believer) is buried the grave curses him and expresses displeasure. It becomes narrow to such an extent that his bones and ribs of one side pierce into those of the other side. Then the angels come to him in such a manner that their eyes glitter like flashes of lightening, their voices are as loud as thunder, they have teeth like a bulls horns. When they breathe flames come from their mouths. Their hair is so long that it hangs to their feet. Their shoulders are so broad that the distance from one shoulder to the other may be covered in a journey of several days. Tenderness and mildness are alien to their nature. Each one of them has such a big hammer that if all human beings and jinn were to lift it, they wouldn't be able to do so. The angels make him (the non-believer) sit and reproach him in such a manner that his limbs are displaced. Again the same questions are posed with regards to his Creator/Religion and Prophet. He will not know the answers. The angels will strike him with a mace so violently that the sparks of the mace will spread in the grave. Then a proclaimer will proclaim from the heaven. He has spoken falsehood so spread out for him a bed of fire and for him a gate towards the fire.

4 اَلسِّوَاكُ مِطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ.

"The toothstick (siwaak) purifies the mouth and pleases the Lord". (Musnad Ahmad)

The content of the above hadith can be found in many authentic books of ahadith. The narrator is Aisha, The translation of whom has previously been mentioned.
Islam is a religion of cleanliness as can be seen from the following verses of the Quraan and ahadith of Rasul (SAW). 'Therein there are men who love purity and God loves the pure'. (Tawbah)
'God desires to make you clean and complete his favours on you'. (Maidah)
Nabi (SAW) says, 'Cleanliness is half of faith'. (Muslim) Nabi (SAW) further said, 'Cleanliness is the key to prayer'. (Tirmidhi)
The above hadith is also a teaching of the Rasul (SAW) with regards to cleanliness in which two benefits of the miswaak have been mentioned. The importance of using the miswaak (toothstick) can be seen from the fact that it is considered to be amongst the 10 things which all the Prophets of Allah practiced as can be seen from the hadith of Aisha recorded by Muslim and others. Further it was the desire and the wish of Rasul (SAW) that every believer should use the miswaak and this was expressed by the words which Muslim has recorded on the authority of Abu Hurairah, "Had it not been difficult for my followers then I would have ordered them to use miswaak before every prayer". The merciful Prophet always looking out for his followers he didn't command this fearing if it became an obligation it would have put the believers to difficulty. Yet such was his own practice that when our Mother was asked with regards to what was the first thing he did when he entered the house she replied, "Miswaak". (Abu Daud) She further relates, "He did not sleep day or night yet on awakening he used the miswaak before wudhu".
In the above hadith 2 benefits of the miswaak have been mentioned cleanliness of the mouth and the pleasure of

Allah. Other than this there are many other benefits: It strengthens the gums. Hazrat Ali states, "The use of the miswaak increases memory and removes phlegm", and according to the hadith of Rasul (SAW) "prayer after the use of the tooth stick is better then prayer without its use by seventy five times". (Mishkaat)

There are many other benefits other then the ones mentioned and I assume it was because of this that the Sahabah would keep the tooth stick above their ears even at the time of a journey.

It is good to do miswaak at any time however it is desirable and its importance increases before ablution, before and after sleep, after eating anything of unpleasant smell and before reciting the Holy Quraan.

It is better if the miswaak is from the olive tree as the hadith of Mu'aaz suggests which has been recorded by Tabrani or of 'Irak as the hadith recorded by Bukhari in his Tareekh suggests. In the absence of the miswaak one should use his finger. (Tabrani) Inshallah he will still get the virtue of miswaak.

Ibn Masoud recorded the miswaak should be held in the right hand, with the small finger tucked in under the bottom and the remaining fingers on top with the thumb placed at the head of the miswaak.

5 اِتَّقُوا اللّٰهَ فِيْ هٰذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوْهَا صَالِحَةً وَاتْرُكُوْهَا صَالِحَةً.

"Fear Allah regarding these mute animals, hence mount them when they are (sufficiently) rested and alight from them before tiring them".
(Abu Daud)

The narrator of this hadith is Sahl Bin al Hanzaliya. Hanzaliyah was the name of his mother. His fathers name was Rabi Bin Amr Bin Adi. He was from amongst those that had given the pledge under the tree. Others say that he participated in all the battles except Badr. He was from amongst those that loved seclusion. He very rarely sat

with people. His time was spent in prayer, otherwise making zikr, (glorifying Allah). He had no children, moved to Syria and resided therein till he died during the reign of Muawiyah. (Al-Isabah)

In this hadith Nabi (SAW) has laid the importance with *themselves does* regards to animals. Just because they are animals and are unable to express not mean they should be neglected and their rights overlooked. On the contrary to emphasise the importance of their rights He (SAW) said, "Fear Allah with regards to them" and thereafter mentioned some of their rights. How beautiful the religion of Islam is that it doesn't over look anyone or anything and it has given everyone and everything its due and rights, to the extent that it even gave rights to animals, and laid down the guidelines with regards to them. Why not they are also communities just like human beings. Allah says: 'There is not an animal on this earth, not a flying creature, flying on two wings, which are not communities like yourselves'. (An'aam)

One should not take the matter with regards to the animals lightly as is stressed in the hadith of Abu Hurairah which can be found in Muslim. The Messenger of Allah informed the Sahabah of a woman who was punished because of a cat. She neither provided the cat with food or drink, nor set it free so that it could eat the creatures of the earth. In another hadith which Imam Bukhari has recorded, He (SAW) described to the Sahabah how he was shown a woman hanging in the fire, with her cat scratching her face and her chest in retaliation for what she had done to the cat in the world by starving it and not giving it anything to drink. Just as wrongs will be settled amongst people and among animals they will also be settled between animals and people.

The Prophet of mercy (SAW) couldn't tolerate the suffering of animals. Baihaqi has recorded a hadith on the authority of Ibn Masoud, "We were with the Prophet (SAW) on some journey. We passed by a tree in which there was the young

of a bird. We took them. The mother came and began hovering around us. Nabi (SAW) on seeing the bird in distress told the Sahabah to put the young back in the nest".
In 'Dalailun Naboowah' a tradition has been related that Nabi (SAW) entered the garden of an Ansaari. There was a camel there. The camel on seeing the Prophet (SAW) wept tenderly producing a yearning sound as its eyes overflowed. Nabi (SAW) came to it and wiped the temple of its head and stroked its back until it became quiet. On receiving information with regards to the owner he said to the owner, "Don't you fear Allah about this beast which Allah has given in your possession. It has complained to me that you keep it hungry and load it heavily which fatigues it". Such was the concern that he had for animals that he forbade killing any animal uselessly. It is related a bird killed uselessly will complain to its Lord on the Day of Resurrection saying, "O lord, ask this man why he killed me in vain and not for some benefit". (Nasai)
Even the animals killed for their meat, the teaching of Rasul (SAW) is that the knife should be sharpened so the animal feels less pain at the time of slaughter (Muslim). Even animals that are dangerous to man or whose killing is lawful those who kill then in one blow will receive the greater virtue. Again this so that the animal doesn't suffer unnecessarily. Nabi (SAW) said "whoever kills a big rat in the first beating 100 merits are written for him, and with the second beating less then that and with the third beating less than that". (Muslim)
Animals have many rights the above hadith mentions that they should be ridden in good health and left in good health. Other than this they have many other rights some of which are listed below. Domesticated animals should be well looked after and not starved. Further one should not hit an animal without just cause, or hit them in a manner which causes them injury. At the same time one should not take more work from them than their strength can bear. In many countries around the world people keep certain animals for fighting. Dog fights are rife around the world. This is strictly prohibited in Islam.

6 اِجْتَنِبُوْا الْخَمْرَ فَإِنَّهُ مِفْتَاحُ كُلِّ شَرٍّ.

"Voluntary charity extinguishes the anger of the Lord and prevents an unpleasant death" (Tirmidhi)

The Narrator of this hadith is Anas Bin Malik the servant of Rasul (SAW). His father was Malik Bin Nadr and his mother was Umme Sulaim. He was born 10 years before the Muslims migrated to Madina Al Munawarah. As the Ansaari himself says that he was 10 years of age when Nabi (SAW) migrated to Madina and only 20 when he died. When Nabi (SAW) migrated to Madina his mother held his hand and took him to Nabi (SAW) expressing, "Oh messenger of Allah every man and woman from the Ansaar has given you a gift I have nothing to offer other then this son of mine. Oh messenger of Allah accept him for your service". Anas says, "I stayed in the service of Rasul (SAW) for 10 years till he died. Not once did he hit me, express anger or frown at me". In another narration it is mentioned his mother asked Nabi (SAW) to pray for him. He (SAW) prayed, "O Allah increase his wealth and children". Such was the effect of this dua that Abul A'liya relates, "that the trees in his orchard would bear fruit twice a year". Anas himself says that he was the richest amongst the Ansaar. As for his children they numbered 106. Abdul Yakzaan relates just in the plague of Basra 80 of his sons died.
He would stand up in prayer so long that his feet would begin to bleed. Muthanah Bin Saeed relates from Anas that he would say, "Not a single night passes except I see my beloved Rasul (SAW)", then he would cry.
He died in the year 93 Hijri at the age of 103. His Musnad contains 2286 hadith.

Nabi (SAW) in this hadith has mentioned 2 benefits of charity, the first, just as water extinguishes fire it i.e

charity appeases the wrath of God and secondly gives a good and easy death.

Charity in Islam is not just about spending money in the path of Allah. It has been given a very wide meaning. As when a group of poor Sahabah complained to Nabi (SAW) that the rich had surpassed them in attaining the reward as they fasted and prayed just like the poor and on top of that they were able to donate and spend in the path of Allah which the poor were unable to do. On that occasion Nabi (SAW) explained to the Sahabah that charity was not just about making financial contribution it had a wider meaning. It meant benefiting every person or animal, economically, spiritually, morally or consolatory. In short every good is charity as is clearly evident from many ahadith of Rasul (SAW). Some of which are mentioned below.

'There is charity in every Tasbih (to say Subhanaallah) Takbir (to say Allahu-Akbar) Tahmid (to say Alhamdulillah)'. (Muslim on the authority of Abu Zarr)

'To enjoin good and forbid evil is charity'. (Muslim on the authority of Abu Zarr)

'To satisfy ones sexual desire with ones wife is charity'. (Muslim)

'Meeting a Muslim brother with a cheerful countenance'. (Muslim)

'Assisting the needy and aggrieved'. (Muslim)

'Withholding oneself from evil'. (Muslim)

'Doing justice between two men'. (Muslim)

'Assisting a man to ride upon his beast that it may carry him, or lifting up his luggage'
(Muslim)

'A good word is charity'. (Muslim)

'Every step towards prayer'. (Muslim)

'To remove harmful things from the road or pathway'. (Muslim)

'To lend a she-camel, goat or cow so the recipient can drink from its milk'. (Muslim)

'To dig a well for the benefit of mankind'. (Abu Daud)

'Interceding on behalf of a prisoner so that he is released'. (Tabrani)

'To guide a lost person'. (Tirmidhi)
'Listening to the deaf and guiding the blind'. (Tirmidhi)
'To spend on the family'. (Muslim)
'Planting a tree or growing crops for the benefit of animals and mankind'. (Bukhari)
'To give a loan or lend a mount'. (Ahmad)
'Doing good to animals'. (Bukhari)

There are many benefits of optional charity other than the two mentioned above.
The third benefit is the reward is immense. Allah says in the Quran: 'The likeness of those that spared their wealth in the way of Allah is as the likeness of a grain of corn, it grows seven ears and each ear has a hundred grains. Allah gives manifold increase to whom he wills. And Allah is All Sufficient for his creatures needs, All Knowing'. (Baqarah)
Imam Muslim has recorded that Nabi (SAW) said "If a Muslim gives charity from his lawful earnings (Allah does not accept but lawful things), God accepts it with his right hand and maintains it. God maintains it till it rises up to the mountain Uhud just as one of you raises up his child.
Fourthly in the hadith recorded by Ahmad, Nabi (SAW) is reported to have said "The shade of the believer on the Day of Resurrection will be his charity".
Fifthly Ali relates that Nabi (SAW) said, "Hasten with your charity because disaster does not tread it" (Mishkaat)
Sixthly according to the hadith Ibn Mubarak has related in 'Az-zuhad' it wipes out sin just as water extinguishes fire.
Seventhly it saves a person from hell as Nabi (SAW) said, "Save yourself from hell even by giving in charity half a date, if you cannot do it, then by uttering a good word". (Bukhari)
Eighthly Allah gives blessings in the property left by him. (Az-zuhad of Ibn Mubarak)
Ninethly Allah will give him ample provisions and blessings in his provisions. (Ibn Majah)
Tenthly a persons needs are fulfilled and his duas answered. (Ibn Majah)
Eleventhly Allah protects him from the Shaitan and his

charity hurts the Shaitan as the hadith recorded by Ahmad on the authority of Buraidah indicates.

7 إنَّ الصَدَقَةَ لَتُطْفِيءُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيْتَةَ السُّوْءِ.

"Save yourselves from Alcohol as it is the root to all evil". (Haakim)

The narrator of this hadith is Ibn Abbas the translation of whom has been previously mentioned.
Nabi in this hadith has described the severity of alcohol and this includes all intoxicants in all forms, that not only is it a sin itself it constitutes many sins. It severity can be further seen from other ahadith. In one hadith Nabi (SAW) has described it as being the fountain head of evils. (Ibn Hiban). In a second hadith, as the origin of all sorts of atrocities. In a third as the most heinous of major sins (Tabrani). In a fourth as the head of all error and lapses. In a fifth as the key to all evils and mischief (Baihaqi).
The Quraan further describes it a filthy thing and from the works of the Devil. Allah says in Surah Al Maida: 'Oh you who believe! Alcohol and arrow shuffling, idols and dividing arrows are only an abomination from among the works of Satan; therefore avoid it so that you may be successful. Satan only desires to arouse hatred among you with alcohol and arrow shuffling and to keep you from the remembrance of Allah and prayers'. The verse of Surah Baqarah describes alcohol of having great harm and its harm is greater then its benefit.
Alcohol constitutes many sins this is a fact. Nabi (SAW) related an incident to the Sahabah that a king from amongst the kings of Banu Israeel threatened a man; they gave him a choice between alcohol, killing, committing adultery, eating pork or else death. He chose alcohol. However when he was drunk he ended up committing all the other sins. (Tabrani).
In the hadith recorded by Ibn Hiban Nabi (SAW) related an incident, "That in the nations before you was a man who

loved seclusion and worship. He was tricked by a beautiful woman. When he came to her house she locked all the doors and mentioned that I've not called you for the purpose that I had mentioned. I called you that you do one of 3 things, that you kill this servant of mine or commit adultery with me or drink a glass of wine. If you refuse to do any one then I will scream and disgrace you before the people. On seeing that there was no way out he took the glass of wine. He kept on drinking till he ended killing the slave and committing adultery". An incident like this which shows that alcohol constitutes many sins has also been recorded by Ahmad in his Musnad on the authority of Ibn Umar.

Modern scientific research also shows that the use of intoxicants has numerous undesirable effects on human life. It upsets the proper functioning of the body, the power of reasoning, the balance of mind and the structure of society. An individual's power to discriminate between right and wrong, virtue and vice, good and evil is almost lost. He therefore begins to deny all authority, all rules of ethics and morality. He in fact forgets himself and looses self control altogether and fails to recognise his own self and the people around him. The modern scientists after carrying out in depth research on alcohol clearly say that alcohol is the mother of all evils.

Other than the fact that it constitutes many sins. Its harms are many:

1. The curse of Allah is upon a person that takes intoxicants as can be seen from many ahadith. (Ahmad)
2. Allah has vowed that one who takes intoxicants he will give him the sweat of the inhabitants of the fire to drink (Muslim)
3. Whoever takes it in this world will be deprived of drinking it in the hereafter (Bukhari)
4. The simile of one addicted to alcohol is that of an idol worshipper (Ahmad)
5. The garden has been prohibited on 3 kinds of people and one of those that have been mentioned is one addicted to alcohol.

6. His prayers are not accepted and his good deeds are not raised to the heavens (Baihaqi)
7. Allah turns away from him for 40 nights (Hakim)
8. He doesn't remain a believer whilst taking it (Bukhari) Allah removes his faith just like a person takes a shirt off over his head.
9. He will be deprived of the fragrance of Paradise although he reaches to a distance of 500 years journey (Tabrani)
10. Allah will give him the venom of snakes. The venom will be so potent that the flesh of his face will fall off in the pot before he drinks it. (Al Kabair)
11. The Quraan will bring a charge against him on the Day of Judgement due to which he will perish. (Al Kabair)
12. He will become thirsty on the Day of Judgement (Ahmad)
13. If he dies intoxicated he will enter his grave and will be raised in that state. (Targheeb)

8 لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ .

"One who breaks ties will not enter Paradise". (Bukhari)

The narrator of this hadith is Jubair Bin Mut'am. His father was Mut'am Bin Adi. He would help the believers secretly when they were besieged in the Gorge of Abu Talib and he was the one to help break the Boycott. This is why Nabi (SAW) said after the Battle of Badr "had Mut'am been alive and spoken to me with regards to these prisoners I would have let them be". Further he was the one that gave refuge to Nabi (SAW) when he returned from Taif. His father died in Makkah before the Battle of Badr.
Mohammed Bin Jubair relates that his father was the one that came to Nabi (SAW) with regards to the ransom for the prisoners taken in the Battle of Badr. He embraced Islam shortly thereafter he died in 59 Hijri (A' laam)

The importance of keeping relations can be seen from this hadith that the sin of breaking ties will deprive one of entering Jannah with those that will enter it first.
This is what the hadith states yet today you will not find a single family that to some extent is not committing this sin and when analyzed you will realise it was over a petty little thing. Marriage and inheritance are normally the main factors. One sister asks for her nieces hand in marriage for her son; on refusal she will break ties. A person dies his wealth will be distributed in such a state that relatives will fight and break ties. A little thing said between 2 relatives the Shaitan will come into play and ties will be broken. Yet this is what Allah says, 'O mankind be dutiful to your lord who created you from a single person and from him he created his wife and from them he created men and women and fear Allah through whom you demand your mutual rights and do not cut the relations of the kinship'. (Nisa)
In Surah Ra'ad Allah says, 'those who break the covenant of Allah after its ratification and sever that which Allah has commanded to be joined (they sever the bond of kinship and are not good to their relatives) and work mischief in the land, on them is the curse and for them is the unhappy home'.
Imam Dhabi relates an incident that a rich man once went for Hajj. When he got to Makkah he left 1000 Dinaar in the trust of a pious man known for his trustworthiness and goodness. On returning to Makkah after the Hajj he realised that he had died and none of his family had knowledge of 1000 Dinaar. He related the problem to the Ulama of Makkah who advised him to go to the well of Zamzam at midnight and to call out his name. He did but there was no answer. They informed him that it seemed his companion was from the people of hell. Hence they sent him to the well called Baroot in Yemen and told him to do the same. He did as he was told, on receiving information on the whereabouts of his money he asked the man how he had ended up there when he had been known for his goodness. He informed him that Allah had

punished him for breaking ties with his poor sister.
Breaking ties is from amongst the sins, the punishment of which is received in both worlds. This world and the next as the hadith of Abu Bakr recorded by Tirmidhi suggest. Further according to the hadith of Abu Hurairah which Ahmad has recorded his deeds are not accepted. Even if it is not ones fault and a member of his relatives breaks ties with him he should still do good and keep ties. This was the advice of Rasul (SAW) to Abu Zarr. (Ahmad)
Nabi (SAW) said "the man who fulfils his duties towards his relatives is not the real protector of relationships but he is, the one who joins it after it is severed". (Bukhari)
Imam Muslim relates on the authority of Abu Hurairah, "It must be remembered keeping ties doesn't mean spending hours with them one can keep ties even if it is only by greeting them".
I pray to Allah that he give us the Taufeeq (ability) to act upon this as Allah in many verses of the Quraan has stated the importance of fulfilling the rights of the relatives.
In Surah Israh Allah says, 'And give to the kinsman his due'.
In Surah Nisa Allah says, 'Worship Allah join with him in worship and do good to parents, kinsfolk...'.
When Nabi (SAW) was asked with regards to the best deed a person could perform after belief in Allah he answered "keeping ties and doing good to ones relatives"
When we look at the hadith of Rasul (SAW) as a whole we find there are many benefits in keeping relations.

1. Nabi said whosoever wishes to prolong his life and to make his livelihood solvent then he should join the ties of relationship. (Bukhari)
2. The reward of keeping good relation with relatives are found more hastily than other rewards, his wealth and properties increase inspite of the inmates of his house being sinners and their numbers increase when they keep the relationship intact (Ibn Hibban)
3. One who fears God, keeps best connection with his relatives, enjoins good forbids evil, he is considered to be the best of men (Tabrani)

4. The hadith of Ali suggest it prevents a bad death (Ahmad)
5. It wipes away sin, as when a Sahabi informed Nabi (SAW) that he had sinned and questioned with regards to repentance, because he had no mother Nabi (SAW) told him to do good to his aunt. (Ibn Hibban).
6. One that forgives the one who has oppressed him, gives to one who doesn't give to him and keeps ties with one that breaks ties with him. His hisaab (reckoning) will be easy and Allah will enter him in Paradise with his mercy. (Tabrani)
7. It is one of the things that elevates ones rank in the hereafter. (Targheeb)

9 إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فَأَكْثِرُوْا عَلَيَّ مِنَ الصَّلٰوةِ فِيْهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوْضَةٌ عَلَيَّ

"The best of your days is a Friday so increase salutations on me there in, because your salutations are presented to me". (Abu Daud)

The narrator of this hadith is Aws Bin Aws. He was from the tribe of Thaqeef. He had come with his tribe to Nabi (SAW) in the latter part of his life. He and the Sahabah Aws Bin Hudaifah are 2 different people and not the same as some scholars have suggested. (Hilyatul Awliya)

This hadith of Rasul will be explained in 2 parts firstly Juma (Friday) being the best of days and secondly salutations being presented to Nabi (SAW) on a Juma.
In the first part of the hadith Nabi (SAW) has mentioned the superiority and importance of a Juma and mentioned one reason and that is our blessings are presented to Nabi (SAW) on this day. Allah has bestowed many blessings upon the Muslims and one of these blessings is that according to the hadith of Abu Hurairah recorded by Muslim. Allah guided the Muslims to this day as it had been made compulsory on the Jews and Christians but they as is their habit differed there-in. Juma is a very

special day and according to the hadith recorded by Ibn Majah on authority of Abu Lubabah in the eyes of Allah it is even greater then the Day of Sacrifice and the day of Fitr. Its speciality and superiority is due to the fact that many great things have taken place and will take place on this day.

- This is the day Hazrat Adam was created, admitted in heaven, taken from Paradise and sent to the world, (where human race originated from him) and died (Muslim).
- The hour of doom, and resurrection will take place on Friday (Ahmad).
- The verse of perfection was revealed on a Friday (Ahmad).
- The people of Jannah will be able to see Allah every Friday (Zaadul Ma'al).
- One who dies on a Friday is saved from the punishment of the grave (Tirmidhi).
- Hell is kindled up everyday except Friday (Abu Daud).
- According to the hadith of Anas 600 000 people are set free from hell every hour of Friday (Abu Ya'la).
- It contains an hour whichever dua is made in that hour it is accepted (Tirmidhi).
- Muslims observe a special prayer which is very virtuous on this day.

Due to the specialty of Juma to benefit the Muslims on what has been mentioned I add the things that should be observed on a Friday:

1. The most important thing is that one makes preparation for the Friday prayers and in preparation for Juma one should observe the following:

a) Cut his nails, trim his moustache, and pay attention to cleanliness as far as possible. Abu Hurairah narrated that the Prophet (SAW) used to clip his nails and trim his moustache before going out for Friday prayer.

b) Take a bath, (preferably just before Juma) do miswak and put on scent. Nabi (SAW) said with regards to Juma,

"O Muslims this is a day which Allah has made a festival so take a bath and he who has scent, it will not injure him if he applies it and you should take to teeth cleansing". (Ibn Majah)

c) Put on ones best clothes. Nabi (SAW) himself kept a special dress which he only wore for Juma. Aisha reported, "that the Prophet (SAW) had a special dress which he used to wear on a Friday and when he returned home after the service I folded it and put it away and it was taken out again only on the next Friday" (Tabrani)

d) One should leave early and walk to the masjid if possible. The earlier one comes the more reward he receives.

Abu Hurairah reported that the Prophet (SAW) said, "When Friday comes, the angels wait upon the door of the mosques recording the people according to their arrival. The parable of the first who comes is like the parable of one who leads a she camel for sacrifice to Makkah. One who comes next is like the one who sends a cow for sacrifice and next a ram and next a hen and next an egg. When the Imam come out they close their books and listen to the Khutba". (Bukhari).

One who observes the above mentioned acts will be highly rewarded, his minor sins will be forgiven and for every step he takes he will receive the reward of a years fasting and praying.

It is related by Salman that the Prophet SAW) said, "Whoever takes a bath on Friday, pays attention to cleanliness as far as possible, applies whatever oil and perfume there is in his home, then goes out to pray, on reaching the mosque, takes care not to sit in between 2 people already sitting next to each other, offers the prayer (i.e. sunnat and nafl that may be decreed for him) and then listens attentively as the Imam delivers the sermon all his sins between that Friday and the next will be forgiven by Allah". (Bukhari).

In the hadith of Aws Bin Aws it has been mentioned that for every step he will receive a reward of a years fasting and praying. (Tirmidhi)

2. After preparation one should observe the prayer. Allah says, 'Oh you who believe when the call is proclaimed for the prayer on the Friday come to the remembrance of Allah and leave of business that is better for you if you did but know'. (Jumah)
Many Muslims have slowly started to discard the Friday prayer though to discard it is linked with kufr.
Nabi (SAW) said, "Whoever misses three consecutive Friday prayers without a valid reason Allah shall set a seal on his heart (and then he will be deprived of the good fortune to reform himself)". (Abu Daud)
Nabi (SAW) said, "Those that stayed away from Juma I was about to order a person to lead the people in prayer and then burn the houses of those that stayed away from Juma. (Muslim)

3. One should make plenty of dua as dua is accepted on this day. Abu Huraira reported that Nabi (SAW) said. "Verily there is an hour on Friday in which there is no Muslim who seeks good from Allah but Allah grants it to him". With regards to this hour in which prayer is accepted 35 different opinions have been expressed. The fondest 2 of which have also been mentioned in traditions are as follows:
1. From the time the Imam ascends from the pulpit for delivering the Khutbah till the end of the service. (Muslim)
2. From the time of the conclusion of the 'Asr prayer until the setting of the sun. (Tirmidhi)

4. Recitation of HAMEEM AD-DUKHAN.
One who reads it on a Friday Allah will make a house for him in Paradise (Tabrani) and according to the hadith of Abu Hurairah his sins will be forgiven. (Targheeb)

5. Recitation of SURAH AL KAHAF.
The Prophet (SAW) said, "Whoever recites Surah Al-Kahaf on Friday he will be saved from all 'fitnaas' (trials and calamities) for eight days and even if the Dajjal was to come out he would be saved from his fitnaa. (Mukh Tarat)

6. Recitation of DUROOD SHAREEF.

One should send salutations on the Prophet (SAW) in abundance on a Juma as the second part of the hadith suggests. Just as gifts are presented and create love between the sender and receiver. Durood Shareef is also presented and it also creates love between the sender and receiver. As the hadith of Ibn Masoud recorded by Nabi (SAW) suggests Allah has certain angels all over the earth in order to convey to me the blessings of my ummah. According to the hadith which Bazzar has recorded on the authority of Ammar Bin Yasir Nabi (SAW) has reported to have said, "Verily Allah has appointed over my grave an angel to whom he had granted the gift of hearing the words of all creatures. There shall not be one person who will recite salaat on me up to the Day of Judgement except that the angel will convey it to me with his name and his fathers name saying to me, 'The son of so and so has recited salaat on you'".

One should not be confused as to how salutations can be presented to Nabi (SAW) when he is no more, as the Prophet (SAW) is alive in his grave and Allah has prohibited the earth from consuming the bodies of the Prophets. (Abu Daud).

10 اَلْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا.

"Backbiting is more severe then unlawful intercourse". (Baihaqi)

This hadith has been recorded by Baihaqi, Shi'bul Imaan. The narrator is Abu Saeed the translation of whom has already been covered in one of the previous hadith.

Nabi (SAW) in this hadith has emphasized the severity of the sin of backbiting and explained that it is more severe then unlawful intercourse and the reason for this is explained by Nabi (SAW) himself. That unlawful intercourse committed by a person may be forgiven by

Allah when the person repents where as backbiting will not be forgiven by Allah until the person he has backbitten does not forgive him and according to the hadith of Anas another reason has been given that a person committing adultery usually realises his bad deed and repents, whereas a person involved in backbiting doesn't recognise it as a great sin thus doesn't repent. In this day and age there is not a single person that doesn't commit this sin to some extent. People have taken this sin very lightly yet it is considered to be amongst the major sins. The Quraan equates it with eating the flesh of a dead Muslim brother. Allah says, 'O you who believe avoid indulging in much suspicion; truly, some suspicion is a sin and do not spy or speak ill of one another. Would any of you like to eat the flesh of his dead brother? You would detest that. Then fear Allah. Truly Allah is often returning, the most merciful (Hujaraat)

An example of what the Quraan mentioned was given at the time of Rasul (SAW), in the hadith recorded by Imam Ahmad on the authority of Anas it is reported that on one occasion Nabi (SAW) ordered the people to fast emphasizing that they should only break their fast in the evening after receiving permission from him. The Sahabah did as they were told and Nabi (SAW) gave them permission as they came. Late evening a man came asking permission on behalf of 2 women expressing they were ashamed to come themselves. The Prophet (SAW) paid no attention yet he repeated his words thrice. On the fourth occasion he said, "They have not fasted. How can one be considered fasting that has spent the whole day eating the flesh of people".

In the hadith of Ubaid recorded by Ahmad it is reported that the man came and informed the Prophet that the 2 women were on the verge of dieing. He called the women and ordered them to vomit in a bowl one after another. Both of the women vomited blood, puss and pieces of flesh till the bowl was full. The Prophet (SAW) then said; had this remained in their stomachs the fire of hell would have taken them. Nabi (SAW) detested this sin so much that according to the hadith of Abu Daud narrated by

Aisha, on one occasion the Prophet (SAW) was travelling with some of his wives. Safiya's camel became ill. Zainab had an extra one so the Prophet asked her to give it to Safiya. (Bearing in mind that Safiya was of Jewish origin). Zainab replied, "Shall I give it to that Jewish woman". Nabi (SAW) was so angry at this remark that he stopped talking to her for over 2 months and some days of Safr, and why not because this sin is a cause of punishment in the hereafter as well as the grave.
The Prophet (SAW) said, "In the night I was taken to the heaven I passed by a group of men who were scratching the flesh off their faces with the ends of their nails. I asked 'O Gibraeel who are they?' He said 'they are those who used to roam with the slander of people and ruin their honour'. (Abu Daud)
Abu Hurairah said, "He who eats in this world the flesh of his brother, will eat that flesh in the next world. It will be said to him 'eat it dead as you ate it as he was alive'. Then he will be forced to eat it, chew it and swallow it". (Ibn Mardaway).
As with regards to the punishment in the grave Ibn Abid Dunya relates on the authority of Jabir that I was on a journey with the Prophet (SAW). He (SAW) said while passing by 2 graves. These 2 persons are not being punished for any great sin. One is punished for backbiting while the other was not cleansing properly after passing the call of nature. He took a fresh branch divided it into 2 and fixed one to each grave and said, 'so long as this branch doesn't become dry punishment will be light on them'.

Jalaludin Sayuti relates in his work Sharhus Sudoor that a woman died. Her brother after burying her returned home. As he returned he remembered that he had left a bag in the grave. Thus he returned and opened a small portion of the grave and saw that it was full of fire. He covered it and related the incident to his mother and asked her what she did. He was informed that she had the habit of backbiting as well as delaying her prayer.
After this will we still justify our backbiting by saying that we are only speaking the truth. We are only mentioning

the defects with him. This is exactly what backbiting is.
Abu Hurairah relates that the Prophet (SAW) said, "Do you know what backbiting is?" The companions said, "Allah and his messenger know best". He said, "To say what your Muslim brother does not like is backbiting". He was asked, "If that is in my brother?" He replied "If it is in him it will be considered as backbiting. If it is not in him it will be considered slander". (Muslim). This refers to physique, pedigree, dress, house, religion, behaviour, conduct and character. I conclude this commentary with two benefits:

Benefit One
Backbiting is allowed in the following circumstances:

a) To narrate the faults of another in a trial.
b) It is lawful to narrate the evils of a sinner to someone who can stop him from committing that sin.
c) To seek a legal decision.
d) To warn a Muslim about ones harmful things.
e) To call by a well-known surname for identification, not for any evil motive.
f) To disclose the guilt of those who are accustomed to evil deeds openly.

Benefit Two
Those that commit this sin should repent sincerely and at the same time ask for forgiveness from the person they have wronged with their tongue. If they can no longer find this person then they should pray for their forgiveness

11. اَلجَنَّةُ تَحْتَ اَقْدَامِ الأُمَّهَاتِ.

"Jannat lies under the feet of your mothers".
(IKanzul A'maal)

The narrator of this hadith is Anas Ibn Malik.
From this Hadith we learn of the importance of a mother's

status in Islam. After obedience to Allah and His messenger the most important duty upon a Muslim is to be dutiful and kind to ones mother.
Countless ahadith have been narrated with regards to the rank of one parents. Abdullah Ibn Umar Ibn Aas narrates that the Prophet of Allah (SAW) said, "The pleasure of Allah lies in the pleasure of your mother and father and the wrath of Allah lies in the displeasure of your parents". Meaning if your parents are pleased with you, Allah is pleased with you, however if your parents are unhappy with you for whatever reason then be careful as you are warranting the displeasure of The Almighty Allah.
Allah also says: 'Even if they (i.e. your parents) pursue you to commit shirk with me, that that you have no knowledge of, do not obey them, but remain with them in the world on good terms and serve them'.
Hadhrat Asma bint Abi Bakr says during the time when the Quraish and Nabi (SAW) had come to the agreement of Hudaybiah, my mother came to me, she was a non-believer. I asked the Prophet of Allah, "Oh Prophet of Allah my mother has come to me and she requires my assistance, should I help her?" Nabi (SAW) replied, "Help her and treat her well, as a daughter should treat her mother".
Such is the rank of ones parents in the eyes of Allah and his Blessed Messenger that even if they are non-believers you are to remain with them on good terms and see to their needs.
Then from both your parents your mother has been granted a loftier status than the father. This is apparent from hadith such as the tradition found in Sahih Bukhari, Abu Hurairah narrates that a man appeared before Nabi (SAW) and asked, "who is most worthy that I may serve them. Nabi (SAW) remarked, "your mother, I repeat your mother, I repeat your mother, then your father then your close relatives and then your relations after them and so on". In this hadith Nabi (SAW) has clearly stated the mother's status being three times more than that of the fathers. Why? We may question why but we fail to realise what has been taught to us in many places in the Quran

also. Where Allah has commanded to treat both parents well, emphasis has been placed on those difficulties that a mother experiences for her child. Her carrying the child within her for nine months, her giving birth, then her feeding that child and seeing to its every evolving need.
A great many ahadith support the reward for being dutiful to ones mother with the glad tidings of Jannah. Muawwiyah ibn Jahima says that my father Jahima came to Nabi (SAW) and said, "Oh Prophet of Allah I intend to go for jihad, what do you advise me?" Nabi (SAW) asked, "Do you have a mother?" He replied, "Yes" Nabi (SAW) said, "then remain with her and see to her needs as Paradise lies under her feet". From this hadith we learn of how Nabi (SAW) gave preference to serving ones mother than going out on jihad, fighting in the path of Allah.
In another hadith Hadhrat Aisha narrates that the Prophet of Allah (SAW) said, "I slept and I saw a dream that I was in Jannah. I could hear somebody reciting the Quran. I asked Oh Allah who is this person that recites the Quran here in Jannah? I was told this is Harisa ibn Nu'man. Obeying and serving ones parents warrants such". After relating his dream Nabi (SAW) said Harisa ibn Nu'man was always dutiful and obedient to his mother. Thus he attained this lofty rank. (Sharh us Sunnah, Sha'b ul Iman Baihaqi)
What can be more enticing to act upon this command and serve ones mother than the promise of a ticket to Paradise. This cannot be deemed an expensive transaction as your mother has seen to your every need from before you developed any sense or awareness. How can such an obligatory act be disregarded when it can't possibly be considered an unfair deal. The mother, who carried you for nine months through trials and tribulations, then gave birth to you and fed you. She held you up every time you stumbled, she cried with you when you cried, she laughed with you when you laughed. She consoled with you when you were defeated and rejoiced with you when you were victorious. She cannot bear a needle pricking you nor any harm befalling you. Then to serve her, to smile at her to greet her with a pleasant demeanour is an act of

worship, one that will grant you Paradise.
From amongst the most pious Saints one of those that realized the true worth of a mother was Owais Qarni.
Owais lived in Yemen. He embraced Islam during the lifetime of Nabi (SAW). His desire was to see the beautiful face of The Prophet and be registered as one of the Sahabah (companions of the Prophet). As all those that saw the Blessed Nabi (SAW) became shining stars, epitomes of guidance throughout the depths of darkness.
However Owais was in Yemen, Nabi (SAW) in Madinah. Caravans would go regularly from Yemen to Madinah but Owais never accompanied any one of them. Owais yearned to see the Prophet to gain the rank of a Sahabi hence he sent a message, "Oh Prophet of Allah, I long to see you but my mother is old and weak and cannot do without me. Oh Messenger of Allah what am I to do?" Nabi (SAW) replied, "Oh Owais remain with your mother and see to her demands". Although the love for the Prophet was overwhelming, the craving to see him in person was ever great, Owais Qarni placed a stone on his heart and obeyed the command. He sacrificed the state of a Sahabah for the sake of his mother fearing that if he left for Madinah there would be nobody to see to her needs. There can be no greater example of compliance to this command than this.
It was due to such sacrifices and Owais's service to his mother that gave him such a rank that the likes of Hadhrat Umar, from whom the devil would run away, was commanded by Nabi (SAW), "Oh Umar when you see Owais Qarni ask him to pray for you, ask him to ask Allah to forgive you".
Ba Yazid, a very pious Saint of his era also displayed his understanding of this command in acting upon it with such stringency. His mother once asked him for water, when he returned with it he found her asleep. Not wanting to disturb her Ba Yazid stood very still next to her holding the glass of water, so that on awakening she would be able to take the water. His mother remained asleep, he continued to wait. Cold droplets of water that had fallen from the glass had frozen on his hands. When his mother

awoke he handed her the glass, in doing so the skin peeled away from his hands as he extricated the glass from his hands. This was his devotion to his mother.

It is extremely unfortunate that today's society has become ignorant of this vital teaching. Whilst we observe other acts we disregard the rights of our mother as a trivial matter not realising that even if one was to serve his mother day and night, all his life he couldn't truly fulfil the rights due to her.

Abu Umamah narrates that a man once questioned Nabi (SAW) "Oh Prophet of Allah what are the rights of our parents?" Nabi (SAW) replied, "They are either your Paradise or your Hell". (Ibn Maja) Meaning if they are pleased with your treatment of them then you have earned your Paradise, but you have hurt them and they are unhappy with you then you have achieved nothing but Hell.

<u>**12.**</u> لاَ تَغْضَبْ فَرَدَّدَ مِرَارًا قَالَ لاَ تَغْضَبْ .

'"Never become angry". (Bukhari)

The narrator of this hadith is Abu Hurairah, it is related that his name in the days of ignorance was Abu Shams Nabi (SAW) named him Abdur Rahman and gave him the title Abu Hurairah because of his kittens.

He says I used to graze the goats of my family. I had a kitten I would leave it in a tree by night and I would keep it with me by day and play with it thus I was given this title which means the Father of the Cat. His mother was Maimoonah Bint Subaih. He would invite her to Islam but she would refuse. One day she insulted Nabi (SAW). Crying he informed Nabi (SAW) and asked him to pray for her guidance. On his return home she had embraced Islam. As for Abu Hurairah he came to Nabi (SAW) after the Battle of Khaibar and then remained with Nabi (SAW) at all times till he died and this was within a period of around 4 years. He was able to acquire remarkable knowledge making

him one of the greatest narrators of hadith. He suffered much for the sake of Islam at times he would faint between the minbar and grave of Rasul (SAW), people would think he was insane yet it was due to hunger. In spite of his status he would always strive to do good.
Ikramah relates "he would glorify Allah 12000 times a day saying I am glorifying according to the sins I have committed". Shurahbeel relates "he would fast every Monday and Thursday".
Abu Uthman and Nahdi relate I entertained Abu Hurairah for 7 days. He his wife and servant would take it in turns at night in prayer. Each staying awake a third of the night in prayer.
He died at the age of 76 in the year 57Hijri. He is buried in Jannatul Baqi the graveyard of Madina.
His Musnad contains 5374 hadith (A'laam)
Hurairah who passed away n the 57th year.

In another tradition it says the man said, "I asked Nabi show me something brief that I may practice so that I can enter Jannah". This mans request was that the Prophet of Allah (SAW) would indicate to him an act which was brief as he was afraid that he wouldn't be able to remember anything more complex. So Nabi (SAW) advised him 'Do not lose your temper'. Each time he repeated the question Nabi (SAW) would give the same answer, 'Do not lose your temper'.
Allah has also stated in the Quraan:
'And when they are angry they forgive' (Surah Shura)
'Those who repress anger, and who pardon men, verily Allah loves the good doers' (Surah Al Imraan)
'And when the anger of Musa was calmed down' (Surah 'Araaf)
From this we learn how Allah and his blessed Messenger (SAW) have commanded us not to become angry.
In another hadith Abu Darda says I said, "Oh Prophet of Allah tell me something that will take me into Jannah". The Prophet (SAW) said "do not become angry and Paradise is yours". (Tabrani)

The teaching of the Prophet (SAW) clearly instructs us that to become angry or to lose your temper is amongst bad habits. Why?
When somebody becomes angry he loses all sense of everything.
At times in anger an individual is unable to differentiate between that act which is permissible in Islam and that which is not.
At times of anger the Devil has more control over a person as Nabi (SAW) has said that "Anger is from the Shaitan".
Also in a hadith Abdullah Ibn Umar says I questioned Nabi (SAW) "What will distance me from the wrath and anger of Allah?" Nabi (SAW) replied, "do not lose your temper". (Ahmad)
Anger comes from the Devil; an individual becomes angry and in his anger commits acts that he wouldn't commit otherwise if he was in control of his senses. Thus earning the wrath of the Almighty.
Man has been created in a manner in which to experience many emotions. Naturally at times when he sees something he doesn't like he feels anger. The beauty is in the way in which he controls this anger and overcomes it.
As Allah has mentioned in the Quraan: 'And those that consume their anger' (Al Imran)
Also in a hadith narrated by Abu Hurairah R.A. he says the Prophet of Allah (SAW) said, "that the strongest amongst you are not those that defeat the opposition but the strong are those who overcome them selves at the time of anger". (Bukhari)
To feel angry and then to control it so that nobody is harmed by it is surely the most commendable attribute.
Sahl Ibn Muadh narrates from his father Hazrat Muadh that the Prophet of Allah (SAW) said, "the person that drinks/overcomes his anger although he is capable of exacting his anger for the pleasure of Allah, and he doesn't punish the one he is angered by, then on the day of Judgement Allah will call him before all creation. Allah will give him the choice of any hoor he likes from within Jannah. (Tirmidhi/Abu Daud).
Nabi (SAW) commanded us time and time again not to

become angry but he did not leave it at that. He then proceeded to teach us ways in which to overcome it.
Abu Dhar states that the Prophet of Allah (SAW) said, "that if anyone of you becomes angry and you are standing, then sit down. If the anger still remains within you then from the sitting position, lie down". (Tirmidhi)
The wisdom in this hadith is that if anyone is standing in anger and he busies himself with sitting down the likelihood of him committing an act contrary to his normal self is less. Then if he lies down it becomes even less.
Ibn Abbas narrates Nabi (SAW) said, "that whenever one of you becomes angry he should remain silent". He repeated this 3 times.
Naturally if one remains quiet he is giving himself time. The heat of the initial anger is being extinguished hence there is less chance of this person acting out of control (Ahmad).
Attia Ibn Urwah Sa'di narrates that the Prophet of Allah (SAW) said, "that anger is from the Devil. The Devil has been created from fire. Fire is extinguished with water. Hence if any of you ever become angry then make wudhu".
Again if someone at the time of losing his temper remembers this beautiful teaching of the Prophet SAW) and acts upon it, the time he will take to stand up, go and make wudhu by the will of Allah his anger will subside.
May Allah give us all the ability to practice upon these teachings so that we may eradicate this dangerous illness from ourselves

13. كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الخَطَّائِيْنَ التَّوَّابُوْنَ.

"Every son of Adam is a sinner, and the best from amongst the sinners is he who repents". (Ibn Ma'ja)

The narrator of this hadith is Anas ibn Malik the translation of whom has already passed.

Nabi (SAW) explains that every son of Adam meaning everyone to have been created since Adam sins. No man is perfect; apart from the Prophets from whom Allah removed the ability to sin every other person has the capacity within them to sin, whether this is due to their own weaknesses or due to the influences of the Devil. However Nabi (SAW) has followed up this statement by saying that he who repents is the best from amongst the sinners. Allah did not leave us to wallow in our misery He created for us a way out, repentance. To acknowledge ones error and turn to Allah with sincerity, this is what Allah wants. The Quran lays down: 'And turn to Allah all of you Oh believers so that you may be successful'. (Surah Noor)

The Blessed Prophet of Allah (SAW) has also said, "One who repents from his sins is as though he has not sinned at all". (Ibn Ma'ja) He (SAW) has also been reported to have said, "that after the acceptance of his taubah he becomes as he was the day his mother gave birth to him", meaning now he has a clean slate.

Sincere repentance is definitely accepted by the Almighty, He says 'Verily Allah accepts the repentance of his servants'.

Allah The Supreme never has his door closed when his subjects turn to him. Nabi (SAW) has said, "Allah created a door of repentance in the west, the breadth of which is the distance of seventy years journey. It will not be closed until the sun does not rise up from this direction. (Tirmidhi)

It must also be understood that sins are of two types.1.Major sins. 2. Minor sins.

Major sins are those acts that Allah and his Messenger have clearly prohibited in the Quran and through the Sunnah. If one saves himself from the major sins this becomes a source of redemption from committing minors.

Repentance is always necessary, however there are some conditions that must be observed in order to make ones repentance acceptable.

1. The person in question should be certain of receiving Allah's pardon.
2. He must firmly determine not to commit the same sin again.
3. He must be sincere in repentance as Allah commands, 'Oh you who believe make to Allah sincere taubah , perchance your Lord will remove from you evil and admit you to Paradise'.

Repentance when it is carried out with these conditions brings about tears to the eyes due to the fear of Allah. The state of this being should be that he is attempting to disentangle himself from the web he has been caught in.

4. Finally he must remove all trace of evil deeds from his life, immediately replacing them with good. Just as heat removes cold and vice versa likewise good deeds will remove bad. We have been commanded in this manner to acknowledge our wrong doing then make firm intention not to commit these acts again. A true repenter then naturally supplements his life with good deeds. Hence becoming one of the beloved of Allah. Allah says 'Verily Allah loves those who repent'

14. لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللّٰهِ مِنَ الدُّعَاءِ.

"No act is more beloved to Allah than prayer".
(Ibn Maja)

The narrator of this hadith is Abu Hurairah the translation of whom has already passed.
In another tradition reaching us on the authority of Anas R.A Nabi (SAW) said, "Supplication is the essence of worship". (Tirmidhi).
Nabi (SAW) has also said, "Invocation is worship" then he read: 'And your Lord said, call me and I shall give you a response'. (Tirmidhi).
The sole reason man has been created is to worship Allah. Then it is ascertained without any doubt that 'dua' prayer

is the nucleus and jewel of all worship. Thus it goes without saying that this will be the most beloved action in the eyes of Allah. As he says: 'Allah likes to be beseeched and implored'. 14:38. he also says, 'He who prays to Allah will find the doors of mercy open for him'. 38:15.

In prayer a person completely surrenders himself. He puts all else aside, belittles himself and displays his own utter helplessness, then beckons of the one and only Power, Creator of the Heavens and Earth. The humility that one experiences and recognises when facing the Lord in invocation is not experienced in any other state, as there is no other power more great before whom one must bow. Allah's mercy is all encompassing.

Nabi (SAW) has said that "Allah does not generally return the hands lifted in prayer empty". Allah wills you to in all humility beg of him, recognise him to be the only source of your demands, and surly he will never turn his humble servant away. Never mind turning away at asking, Allah is angered when one does not ask of him as has been mentioned in a tradition which has reached us on the authority of Abu Hurairah, Nabi (SAW) said, "Allah becomes displeased with one who does not invoke him".

Whilst praying to Allah one should never become helpless of Allah's mercy. Allah hears you at all times, and responds when he feels fit. He is All Wise.

If it appears to you on the surface that your prayer hasn't been heard you mustn't become disheartened as Nabi (SAW) said, there is none who invokes for anything but Allah gives him what he beseeches or withholds from him a harm like it till he does not invoke to commit a sin or break a blood tie (Tirmidhi).

As with any other worldly king or leader the custom is to approach him in a certain manner, wine him and dine him before you can confront him with your request. This way he is more likely to be inclined towards you. In the same manner, in order to ensure ones prayers are heard and answered by the King of all kings the following conditions must be observed.

1. To invoke at an appropriate time i.e. when Allah's mercy is at its greatest height. At the end of obliga-

tory prayers, on a Friday, in the latter half of the night, in Ramadan, on the day of Arafat, between Azaan and Iqamat etc.

2. To raise both hands so that they are level with the face with the palm raised up. This creates in a person a sense of humility that you are in fact the one in want and desperate need of Allah's blessing.
3. To have a fully attentive mind and surrender fully to the help of Allah. As one cannot claim to be thirsty of Allah's mercy and blessings if he cannot keep his concentration on the matter he is asking for.
4. To invoke repeatedly, as a child does before its parents. There is no greater example of worldly mercy than the mercy a parent shows his child when he constantly begs. The parent eventually gives in. Allah is 70 times more merciful than that parent, how will he be able to turn away your constant imploring.
5. To seek forgiveness from Allah and to praise him immensely before praying/invoking.
6. To pray Durood Shareef before commencing ones prayer.

This is not far from comprehension as this is the worldly custom. When one requires something from someone he smiles at them. Praises them, says all the things they want to hear before he poses his own question.

15. مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرًا.

"Whom so ever sends salaam, salutations, on me once Allah sends salaam upon him 10 times". (Muslim)

In the hadith of Abu Hurairah we are being asked to send durood upon the Nabi (SAW) with glad tidings that Allah will return the favour on us.

DUrood and Salaam is a method devised for us so that we are able to express our belief, love, loyalty and service to the Blessed Prophet (SAW) without committing any form of shirk with Allah.

The highest ranking beings after Allah are the Blessed Prophets of Allah, and then Nabi (SAW) the seal of all Prophets is of the highest status from amongst them. Such is his status and so important is the durood that is sent on him that Allah himself says:
'Verily Allah and His angels recite salaat on the Nabi, Oh you who believe call for (Allah's) blessings upon him and greet him saying peace be onto you'. (Al Ahzaab)
Allah honours many Nabis in the Quraan but in no other command has Allah involved himself, saying He also honours the Nabi by performing the act of salaat. Then how fortunate are we that we are also commanded to partake in this prayer upon the Nabi (SAW).
In the hadith of Abu Hurairah where Allah says he sends salaam 10 times. Nobody should be confused with this statement that Nabi (SAW) receives one durood from a common man and Allah sends 10 to the common man in return, as the durood and salaam is also according to the person it is delivered to. Nabi (SAW) salaam is of the calibre of the Nabi and the common mans salaam is that of a common man. The hadith is in fact enticing us to send durood on Nabi (SAW) as in doing so we will not be returned empty handed but will also be rewarded with 10 salaams from Allah.
In another hadith Nabi (SAW) has said, "whomsoever sends one salaam on me Allah returns 10 to him. Forgives 10 of his sins and lifts his reward 10 fold". (Nasai).
What greater proof do we require for the virtues of salaat upon the Prophet. One mercy from Allah is sufficient to engulf the whole world let alone 10.
There are a great many virtues of reciting durood to list just a few, Ibn Masoud reports Nabi (SAW) to have said, "The nearest of people to me on the day of Judgement will be those who recited most salaat on me" (Tirmidhi).
Umar Ibn Khattab narrates invocation is stopped from rising between the land and the sky until salaam isn't sent upon the Nabi (SAW). (Tirmidhi).
Zuwayfi' Ibn Thabit Ansari says, Nabi (SAW) said "whomsoever from my Ummah sends durood on me then invokes "Oh Allah I pray you bestow on your Nabi (SAW) a

place near to you on the Day of Judgement" then he will be blessed with my intersession". (Ahmad).
Having never laid eyes on the blessed Nabi (SAW) we have been deprived so much that we cant imagine, but how fortunate we are to have been given salaat and salaam in its various forms to convey our love to Nabi (SAW) .
Nabi (SAW) himself has said, "Allah has certain angels wandering all over the earth in order to convey to me the salaat of my Ummah". (Nasai)
Abu Hurairah R.A reports that Rasulallah SAW) said, "Whenever anyone recites salaat on me at any grave, I hear it myself; and when anyone recites salaat upon me from afar, it is conveyed to me". (Baihaqi).
In 'Qawlal Badee' Allamah Sakhaawi R.A relates a story by Sulaiman Bin Sahim who says, "Once I saw Rasulallah (SAW) in a dream and asked him 'Oh Rasulallah when these people recite salaat at your grave do you understand it?' Rasulallah (SAW) replied, 'Yes I understand it and I respond to their greeting by replying to it'". The author of Mazahir Haq says that Nabi (SAW) answers the salaam both when it's said from near and afar. This emphasises the greatness of virtue in this blessed act. If during all of ones life's recitation Nabi (SAW) just responded once there could be nobody more fortunate. How blessed are those whose every breath is consumed with the recitation of Durood, and imagine if they were to receive an answer each time.

<u>16.</u> اَلظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.

Save yourself from oppression as oppression will be the cause of much darkness on the Day of Judgment. (Muslim)

The hadith of Ibn Umar is a clear warning to the Ummah to stay away from oppression and causing injustice. Whether

it is by taking someone else's belongings, or by taking someone's right or by beating them, swearing at them, or speaking ill of them or taking advantage of those that are weaker.
The command is to refrain from oppressing anyone in all its forms. Oppression will be the form of much darkness i.e. the oppressors will be drowned in the darkness of the oppression that they have caused on the Day of Judgment. As opposed to those who have righteous deeds to their names. Their good deeds will be a source of light for them on that Day of Reckoning. In this hadith the word darkness could also be referring to the punishments of the Day of Judgment.
Do not imagine Allah is unaware of the oppressor's oppression; he will be called to task and will answer for his ill doing. As Allah says: 'do not suppose Allah is unmindful of what the unjust do. He gives them respite until a Day when the eyes will stare in terror'.
Nabi (SAW) has also stated that Allah gives respite to the oppressor for some time, (he gives him a long life so that he can fully exert his bad influences) then when He will seize him, (there will be no letting go). Nabi (SAW) then read the ayat, 'When your Lord seizes the oppressing nation, then that capture without a doubt is the most difficult and paining capture to endure'. (Bukhari/Muslim) This hadith teaches the oppressed to be patient and remember their Lord through hardship as Allah will give the unjust their full desserts. In the eyes of Allah the oppressed are such that Nabi (SAW) warned, "Be afraid of the invocation of the oppressed as there is no veil between them and Allah". (Bukhari)
There is also a clear warning to the oppressing nation lest they believe they are untouchable. Allah grants them long lives so they commit as much evil as they can without realising their punishment awaiting them also grows and becomes severer. So severe is It to inflict hurt upon another individual that although a person is otherwise a good practicing Muslim but he has the habit of swearing or speaking ill of people, inevitably he is hurting those that he abuses and this will land him in the fire of Hell.

Once Nabi (SAW) questioned, “Who do you see as a destitute?” Everyone replied “the destitute amongst us is he who doesn’t have any wealth or possessions”. The Prophet (SAW) explained, “The destitute among my Ummah is he who will come on the Day of Judgment with salah, fasts, zakah and hajj but along with this he will have sworn at somebody or slandered someone. These crimes of his will be collected and thrown at him and he will be thrown into Hell”. Allah’s Messenger would at every opportunity warn us against all kinds of injustice and oppressing anyone. It was when he sent Muadh to Yemen (as governor) he told him, “beware of the supplication of the oppressed as there is no veil between them and Allah”. (Bukhari)

Aishah reports that Allah's Messenger said, “If anyone wrongfully takes even one span of another person’s land, on the Day of Judgment his neck will be encircled by it to the depths of the seven earths”. (Bukhari) Also it has been narrated that Rasulallah (SAW) has stated Allah’s anger is with five people. He may punish them in this world or He may postpone their punishment by fire to the Hereafter. They are: 1. A ruler of a nation who takes from the people but does not share with them nor remove any injustices from them.

2. A leader of a people whom they obey but he does not deal equally between the strong and the weak, and who speaks according to his own selfish desire.

3. A man who does not order his wife and children to obey Allah and does not teach them their religious duties.

4. A man who hires a worker and after the work is complete does not pay him his full wages.

5. A man who unjustly keeps his wife’s mahr.

All of the above are in some way oppressors and deserve punishment.

There are many cases where tyrant leaders becoming disillusioned by their power, begin taking liberties with those under their charge. One is to remember these are not just leaders in governments but anyone who is responsible for others i.e. a man of his wife and children, to neglect their rights is also an injustice. A foreman at work who is re-

sponsible for those below him. A minder of children that are in his care. A minder of animals that are reliant on him for help, to oppress these animals and mistreat them is also a sin.
When Khalid bin Barmuk and his son were imprisoned, his son asked him "O father after being so powerful how have we come to be imprisoned?" Khalid replied, "My son the supplications of the oppressed mounted up during the night but we remained unaware".
Once a Persian king appointed a tutor to his son, the heir to the throne. The tutor taught him good manners and all kinds of knowledge until the prince had learned it well. Then, one day, the tutor without any cause, began beating the prince and gave him a good thrashing. The prince harboured resentment in his heart against the tutor for this unjustified beating.
When his father died and the prince became king, he called his former tutor and reminded him that on such and such day he had beaten him for no reason. The tutor replied, "Listen, O king! When you had learned well what I had taught you of knowledge and manners, I realized that one day after your father's death you would take the throne. I then decided to teach you the pain of beating and suffering and being treated unjustly so that in turn you would not be unjust to anyone". The king said, "May Allah reward you for it!" He then ordered that the tutor be given a pension from the state treasury.

17. خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

"The best amongst you is he who learns the Quran then teaches it". (Bukhari)

The narrator of this hadith is Uthman Bin Affan the 3rd Caliph of the Muslims.
He was from amongst those that embraced Islam when it appeared and thus he would say I was fourth to embrace Islam. Even in the days of ignorance he had not stolen, committed adultery or even spoke a lie. His virtues are

numerous. He was given a blessing which no human has ever received and nor will receive till the Day of Judgment. He married 2 daughters of the Prophet one after the other. Nabi (SAW) first gave him his daughter Ruqayya in marriage and when she died he gave him Umme Kulsoom and after she died he said' "had I 40 daughters then I would have married them to Uthman one after the other". It is because of this he was given the title Zun Noorain (the one with two lights). In the 6 year of Hijri when Nabi (SAW) left for Umrah with 1400 Sahabah and halted at Hudaibiya. Uthman was chosen as an ambassador to speak to the Polytheists on behalf of Rasul (SAW) and on his late return Nabi (SAW) did Bayat on his behalf. In the 7 year of Hijri when the masjid became tight on the believers. It was he who paid for the land for its extension and thus received the glad tidings of Jannah. When the Muslims were experiencing difficulty with regards to sweet water it was he who purchased the well of 'Rooma' from the Jews and again received glad tidings of Jannah. He further prepared the army in the Battle of Tabuk again he received glad tidings of Jannah. On top of all this it was Uthman that had the Quraan written in the Quraishi dialect and its copies distributed through out the Muslim world. Such was the fear of Allah that when he would stand next to a grave he would cry so much that his beard would become wet saying that this is the 1st stage out of the stages of the hereafter one who succeeds here will succeed thereafter and one who fails will fail thereafter. Such was the fear of hell that he would say that id rather become dust then to know what my outcome will be yet he would stay awake and recite the whole Quraan in one rakat and this remained his practice to the extent that when he died he died reciting the Quraan.

He was buried on the 18 Zilhija 35Hijri between Magrib and Isha in the Eastern part of Janatul Baqi (A'laam).

He who learns the Quran as is its right to be read as Allah states 'And recite the Quran loud in a slow pleasant style'. (Surah Muzamil)

Then teaches it on to someone else in the same manner, so he can read also, he is classed as being the best amongst men. Why? The Holy Quran is the Divine Revelation of Allah. Revealed to the Blessed Prophet (SAW) during a period of 23 years, 13 at Makkah and 10 in Madinah via the Angel Jibraeel.The first verse was revealed on the night of Qadr in Ramadhaan in cave Hira, Makkah.
The Quran is a complete guide for humanity, teaching a complete way of life. Be it economical, political, religious, social or moral the Quran holds the answers to all questions.
The Quran is a miracle and the greatest wonder from amongst the wonders of the world. In it Allah repeatedly challenged the people of the world to bring a chapter like it but to this day they have failed. The Quran declares: 'And if you are in doubt as to that, which we have revealed upon our servant, then produce a chapter like it. And call on you helpers besides Allah if you are truthful'. (Surah Baqarah)
If men and Jinn were to combine their efforts they would never be able to live up to this challenge they are helpless before the words of Allah.
As the Initial hadith of Uthman proclaims there are a great many virtues for the one who learns the recitation of the beautiful Quran, although he may struggle. Aisha narrates Nabi (SAW) as saying "One who has gained expert knowledge of the Quran is with the honourable angels, pious scribes. And one who reads the Quran and struggles therein while it appears difficult for him there will be double the reward". (Agreed)
Such is Allah's rejoicing at his slave attempting to read even when he has difficulty that he gives him double the reward.
The object of reciting the Quran is to remember Allah and His many attributes, to glorify Him, to be reminded of His commands and prohibitions and to take lesson. 'It removes rust from the soul as water removes dust from the body'.
Ibn Masoud reports Nabi (SAW) stated, "Whomsoever

reads a letter from the Book of Allah receives one virtue, and one virtue has ten rewards. I do not say 'Alif, Laam, Meem is one letter but Alif is a letter Laam is a letter and Meem is a letter. (Tirmidhi)
Subhanallah! Glad tidings of such reward in another tradition reaching us on the authority of Abu Hurairah, Nabi (SAW) said, "Does anyone of you like when he returns to his family to find therein three big fat expectant mother camels?"
"Yes", was the reply. He (SAW) said, then three verses which anyone of you reads in his prayer are better than three fat expectant mother camels. (Muslim)
The Prophet of Allah (SAW) has also been reported to have said, "Don't make your houses graveyards. Verily the devil runs from the house where Surah Baqarah is read". (Muslim)
So great is the reward for reading the Quran that Abu Umamah reports he heard Nabi (SAW) say, "Read the Quran as it will come as an intercessor on the Day of Resurrection for its readers. Read the two brilliant surahs. Surah Baqarah and Surah Al Imran. As they will come on the Day of Resurrection as two clouds or two canopies, or two flocks of birds, providing shade for their readers. Read Surah Baqarah, to take it is a cause of blessings and to leave it is a cause of grief and the indolent will be unable to overtake it". (Muslim)
What greater blessing that he who recites the Quran will be shaded on that day then the Quran will intercede on his behalf to his Lord. That 'Oh Lord your slave displayed love for you in the world and obeyed the commands you laid down for him in your Holy Scripture'.
The flip side is of course if the Quran isn't read as it should be then it can become the source of earning Allah's wrath and not pleasure. Nabi (SAW) said, "Verily Allah will raise up some people with this Book and bring down others with it". (Muslim) On the one hand there is he who recites the Quran with all humility and beauty as is its right to be read then he fully acts upon the commands of his Lord, he is surely elevated. On the other hand there is he who when he reads does not do so with his heart, he

does not give the Quran the respect it demands or he does not read at all. Neither does he practice upon its teachings. This is when this Beautiful Book becomes the means of his complete downfall and disgrace.

In order to truly benefit from the recitation of the Quran one must try to comprehend the level of respect the Holy Quran demands. It is the word of Allah as they were revealed over 1400 years ago, to the seal of all Prophets Muhammad (SAW).

The following rules must be complied with before and during recitation:

1. One must take a bath or make wudhu if necessary. The Quran clearly states: 'None shall touch the Quran except those who are pure'. (Surah Waqiah)
2. One should face the Qibla.
3. One should read with his attention solely on the task, not talking or eating at the time of recitation.
4. One should read slowly, distinctly, slowly, intelligently with the mind always focused on the meaning.
5. One should begin with Ta'awwuz and Tasmiyyah.
6. One should read with a sweet melodious voice.
7. Those that are present during recitation must listen attentively.

At all times during recitation one should have in mind these are the words of Allah and that Allah is speaking with him. If he is absentminded then surely he will be punished.

18. مَنْ رَغِبَ عَنْ سُنَّتِى فَلَيْسَ مِنِّى.

"Whoever turns away from my Sunnah is not from me". (Bukhari)

The narrator of this hadith is Anas Ibn Malik the explanation of whom has been covered previously.

The hadith is referring to anyone disregarding the sunnah i.e. the practice or the word of The Seal of all Prophets (SAW), either by not believing in it or not practicing upon it. In another tradition Hadhrat Jabir narrates Nabi (SAW) once said in khutbah, "The best thing is Allah's Book, the best path is the path of the Blessed Prophet and the worst thing is that that has been started afresh in religion. Every Bid'ah in religion is ignorance". (Muslim)
After the Quran, the Sunnah of the Prophet (SAW) has been classed the most important thing. We proclaim the Kalimah Tauheed, 'There is no God but Allah and Nabi (SAW) is his Messenger'. We believe the Messenger of Allah has come with a message, his whole life and teachings are that message. The path of the Sunnah and the teachings of the Prophet go hand in hand with the laws of the Quran. They remain locked together. It is impossible to claim belief in one and not the other as Allah clearly states in the Quran: 'Say (Oh Muhammad (SAW) if you really love Allah follow me Allah will love you and forgive you your sins'. (Surah Al Imran) Nabi (SAW) has stated, "None of you is a perfect believer until I do not become more beloved to him than his father, his children and all the people". (Bukhari)
If you claim to love Allah then follow the path of the beloved of Allah meaning his Blessed Prophet (SAW). Then the command to reach the level of true belief one must love the Prophet more than his closest relatives. To attain this love it is necessary to replicate the life of the Prophet and make each Sunnah of the Prophet ones own practice. A tradition reaching us on the authority of Hadhrat Anas states that Nabi (SAW) said, "Oh my son if you feel you are able to get through the course of the day without any ill feeling towards anyone then do so". Then He (SAW) said, "This is my Sunnah! Hence whosoever holds my Sunnah close to him; he has held me close and beloved to himself. And whomsoever holds me beloved to him will accompany me in Jannah". (Tirmidhi)
Meaning he who upholds my Sunnah is to be rewarded with being with me in Jannah. Another hadith clearly defines the destination of those who do not practice on

the Sunnah. Nabi (SAW) is reported to have said, "My whole Ummah will enter Paradise except he who rejected". He was asked, "Who is he that has rejected?" Nabi (SAW) replied, "He who obeyed me and listened to my commands he will enter Paradise. He who disobeyed me he is the one that rejected me". It is clearly evident from this that he who does not obey the commands of the Prophet is not worthy of a place in Paradise. How can one refrain from acting upon the teachings and treading the path of He who was so close to Allah? He knew in which acts was Allah's pleasure and in which acts one would incur His displeasure. His every movement, every thought that crossed his mind was to please Allah, logic dictates that the happiness of Allah lies in the Sunnah of the Nabi (SAW) . Hadhrat Aisha says Nabi (SAW) once performed an act and gave permission to the rest of the people to also carry out this act. However some people still refrained from doing so. When Nabi (SAW) heard of this he gave khutbah, after praising Allah he said, "What is the state of these people that they refrain from something that I do. By Allah I know of the pleasure and displeasure of Allah better than they and I fear Allah more than them". (Bukhari/Muslim)

To act upon a Sunnah is to please Allah, Nabi (SAW) path leads to Jannah.

The Angels once came to Nabi (SAW) whilst he was sleeping. The Angels spoke amongst themselves, one said, "There is an example concerning this friend of yours (friend meaning the Nabi (SAW)) state it before him". The other Angels said, "He is asleep". Others explained his eyes are asleep but his heart remains awake". Then the Angel continued, "His example is thus, a man has built a house, he has laid out food for his guests then he sends a person to call his guests to eat. Those that believe this person's invitation to be true will enter and partake of the meal, and those who do not believe his invitation will not enter and will be deprived of the food". The Angels then asked for this example to be explained. They again determined amongst themselves that Nabi (SAW) heart was awake and that only his eyes slept. He explained; the

house that has been built is Paradise (built by Allah). The caller to the meal is Nabi (SAW). He who obeys Nabi (SAW) has obeyed the commands of Allah and he who has disregarded the commands has disobeyed the commands of Allah. Nabi (SAW) is the means of differentiating between the people". (Bukhari)
Those that follow the path of the Nabi (SAW) are good righteous pious people, as opposed to those who don't; they are the bad from amongst the Ummah. This is how the two different types i.e. the good and the bad people are recognised.
Also another indication of it being a road leading to Paradise is the hadith reaching us on the authority of Abu Saeed Khudri. He reports Nabi (SAW) said, "Whoever eats of halal food, practices upon the sunnah and does not oppress anyone, then he will enter Paradise". One man remarked "Oh Prophet of Allah there are many people like this today". Nabi (SAW) replied, "And there will be many more after me". (Tirmidhi)
Nabi (SAW) always kept his Sunnah so that it was moderate and every Muslim was able to apply it to their lives. When the Sahabah began to excel and exceed in the line of worship and there was a danger that they may violate the rights of their own bodies or others around them. Nabi (SAW) would bring forth his own example. Nabi (SAW), explaining the wisdom in following his Sunnah. Once when some of the Sahabah learnt of the extent of Nabi (SAW) worship they felt that they had to exceed this. They thought that if these were the practices of Nabi (SAW) who was forgiven and did not have any need for these then what would become of them. One vowed to spend the whole nights in prayer, the second said he would fast continuously not making iftaar, the third vowed he wouldn't marry and remain celibate. Without Nabi (SAW) explaining to them that this was wrong and that he himself slept during the night, he fasted but also made iftaar that he also married, and there was nobody that feared Allah more than him, they would have been lost. (Bukhari)
Nabi (SAW) taught the Ummah through his practices to

remain within the limits Allah had set them. The Quran laid down the laws Nabi (SAW) lived them. Even though the above mentioned Sahabah through the strength of their Iman were able to carry out these excessive deeds, Nabi (SAW) had the picture of the whole Ummah in mind. He set down a Sunnah for all his Ummah, so that all would be able to adhere to it.

Time and time again we acknowledge Islam is a religion like no other religion, a religion that guides you every step of the way. Through the Sunnah and hadith of our Blessed Nabi (SAW) we are taught the method of answering the call of nature, the method of eating, the method of dressing, the manner in which one should sleep, these are but a few examples. Through practicing these teachings the remembrance of our Creator, Allah remains at the forefront of our minds. We believe that our salvation lies only in this; then where is the logic in disregarding the Sunnah of the Beloved Nabi (SAW).

19. مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

"Part of someone being a good Muslim is that he leaves alone that which does not concern him". (Tirmidhi)

The above hadith has been narrated by Abu Hurairah (R.A) the translation of whom has previously been mentioned. The hadith advises a person not to involve himself in those things that do not concern him, this includes both, unnecessary talk and actions. If the matter is nothing to do with him then he mustn't become involved. This is best for him and his Islam. An individual that lives in this way is less likely to commit sins he isn't chasing useless worldly desires instead he just concerns himself with those matters that directly influence himself and his religion.

If one has nothing constructive to say then he should not speak at all. As Nabi (SAW) says, "He who has faith in Allah and the Final day should speak what is good or

remain quiet". (Bukhari/Muslim) Let alone anything that does not concern him if one doesn't have a good word to say about something or someone then he should remain quiet, saving himself from becoming entangled in any sin.
It goes without saying that many of us often find ourselves in situations where although we do not initiate bad words or speak evil ourselves, if the conversation goes that way we do not put an end to it. The person or object that is the topic of conversation is most likely something that has no relevance to our lives but we still pile up the sin. Such sin that it is greater than eating the flesh of ones own brother. Or as Nabi (SAW) warned that this manner of talk was much worse than committing illegal intercourse.
When Nabi (SAW) has also said, "A Muslim is he whose Muslim brother is safe from his tongue and hands". (Bukhari)
This crime can be avoided if one only involves himself with his own concerns, and if ones own concerns are legitimate and religiously inclined then no problems arise. Nabi (SAW) has said, "He who remains quiet is saved". Again emphasis placed on if there is no reason to speak then it is best to remain quiet. This however does not mean that one should not speak when it comes to the teaching and spreading of religion. At this opportunity everything must be done to ensure that the religion is spread to the furthest corners of the earth.
By committing oneself to just those acts that concern him a person has more time to reflect upon what good or bad he may do. This then opens up the doors to further oneself in good deeds and the worshipping of Allah. One who disassociates himself from worldly happenings, through his worship becomes near to Allah. Then one who is so close to Allah no longer has any interest in the goings on of the world around him
Although we are all aware that Allah watches our every move we are not always conscious of this reality in our worship, however the individual that consumes himself with nothing other than thoughts of his Creator, carries out each act of worship as though Allah is directly before him. Thus in this manner his worship reaches different far greater heights.

The benefits of acting upon this hadith are boundless, one is saved from all kinds of sin, as the root of most evil and sin is due to the wrong usage of the tongue. Hence Nabi (SAW) has prohibited excess talk. He (SAW) has said, "The best Islam is of a person that talks less about those things that do not concern him". (Tabrani)

20. كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيْبٌ أَوْ عَابِرُ سَبِيْلٍ.

"Remain in this world as though you are a stranger or a traveller". (Bukhari)

The narrator of this hadith is Abdullah Bin Umar Farooqi the 2nd caliph of the Muslims. His mother was Zainab Bint Mazoom the sister of Uthman Bin Mazoon. His sister was Hafsa Bint Umar the wife of Rasul (SAW).

He embraced Islam as a child and migrated to Madina with his father. It is related that he and his sister embraced Islam before their father. When his father embraced Islam he was 7 years of age. He was presented before Nabi (SAW) in the Battle of Badr permission was not given due to his tender age like wise he was turned down in the Battle of Uhad as he was only 14 years of age.

On one occasion he was with Rasul (SAW) in some orchard. Abu Bakr, Omar and Uthman came one after another. Nabi (SAW) kept telling him to give then glad tidings of Jannah every time one came. After the coming of Uthman he asked "what about me Oh messenger of Allah". He said "you will be with your father".

Once he saw the fire of hell in his dream. Frightened the dream was related to Nabi. Who in turn said Abdullah is a good man only if he prays at night. Thereafter he would stand in prayer at night and only sleep a little. He would live a very simple life to the extent that the value of all the furniture and materials in his home did not add up to 100dirham. He spent his life following every action of Rasul (SAW) and every time he would make a mention of Rasul (SAW) he would cry. Ibn Umar did not die till he had

freed over 100 slaves. Nabi (SAW) further relates that he received 22000 dinar he didn't leave that place till he had distributed all amongst the needy. He was travelling once and saw some people troubled by a lion. He got off his mount and held the lion by the ear and moved it out of the way telling the people that Nabi (SAW) had said if the son of Adam feared no one but Allah then nothing would be sent upon him.
He died at the age of 87 in the year 87Hijri in Makkah. (A'laam)

No one that has come to this world will remain forever. 'Every soul shall taste of death' (Surah Al Imran) We are but merely passing through this world, and will do so in a flickering of an eyelash, striving towards our ultimate and eternal abode 'The Aakhirah'.
Nabi (SAW) is alerting the narrator of this hadith Abdullah Ibn Umar and in doing so he is alerting the entire Ummah not to lay down roots in this world as though they are staying but to pass through as a traveller does with minimal provisions, just enough to keep them going. Firstly Nabi (SAW) advises us to remain as a stranger does. A stranger to a place does not waste his time settling in he just makes do for the short time that he has to. A traveller is the same, when passing through unknown areas he does not start building homes but just takes on accommodation that will suffice him for his short stay. This is exactly how our Nabi (SAW) expects his Ummah to live, living for today and not for tomorrow. Nabi (SAW) himself would say, "What have I to do with the world......, I am merely in this world as a rider taking shade (from the heat of the sun) under a tree, once I have served this purpose I will leave this also". (Tirmidhi) How beautifully explained! Nabi (SAW) claimed to be just as a rider on horseback should take a short rest under the shade of a tree then commence on his travels towards his true destination. Nabi (SAW) has also been reported to have said, "For your stay in this world only that amount should suffice you that is enough for a rider on his travels". A rider carries very little with him travelling very light so that

it does not obstruct him in his journey, minimal food, water, such should be the state of the believers.
Nabi (SAW) would always warn against love for this world and its wealth. Hadhrat Abu Saeed Khudri reports, "Once we assembled around the Holy Prophet (SAW) and he said, certainly! I am afraid of the days when Allah will open on you the doors of worldly gain. (Targheeb)
The Sahabah in turn would live lives of utmost plainness modelling the life of the Prophet, even so they would anguish at the little they had spent fearing they had transgressed the commands of the Prophet to disassociate themselves from the world and its attire. Hadhrat Anas says that once Salman Farsi was found crying. Sa'd ibn Abi Waqas questioned him, "What makes you cry my brother, were you not from the companions of the Prophet (SAW). Salman replied in the affirmative that he was from among the companions. He said further, "I do not cry at two things Firstly that I have any love for the world or secondly that I do not yearn or like the Aakhirah, however Nabi (SAW) took a pact from us and I fear I have broken this pact". Sa'd asked, "What was this pact?"
"He (SAW) took a pact from us that we would remain in this world and keep with us wealth that would suffice a traveller. I feel I have transgressed and taken more than I was entitled to". (Ibn Ma'ja)
This was the state of the Sahabah there fear of Allah combined with the stringency with which they followed the commands of Nabi (SAW). It is recorded that Salman Farsi only left behind 15 Dirhams and such was his fear of transgression. Then what may we ask ourselves is to become of us the remainder of the Ummah? All around the world we are constructing our buildings upon buildings, mounting wealth upon wealth only to leave it behind. Desires of this world never decrease, one builds aspiration upon aspiration. It is witnessed all around the world. Once one goalpost has been reached a second ambition is founded and the vicious cycle goes round and round, until death puts an end to it all. When one leaves this world he leaves empty handed, none of his material wealth no matter how much he has amassed

accompanies him. He goes alone with his deeds and places them before his Creator.
Allah has stated many a time, 'Say short is the enjoyment of this world' Sorah Nisa. 'And the life of this world is nothing but play and amusement'. Surah Anaam
As Nabi (SAW) has said, "Whosoever has loved the world has ruined his Aakhirah, and he who has loved his Aakhirah has ruined his worldly life......But he is the one that has given preference to that that is eternal over that which is to come to an end". (Ahmad) The wisdom in the words of the Prophet never fails to astound, to give preference to a life which is to last forever is far better than living a life of leisure now and regretting it later.
Hadhrat Aisha narrates Nabi (SAW) as saying, "This world is the abode of the one who has no abode, and this property is for he who has no property and he who has no understanding attempts to hoard it".
He who has his eyes fixed on his final abode recognises the Aakhirah to be his destination, to be home. He is just passing through this life to attain that final residence. So he doesn't collect possessions here as his rewards are awaiting him. He lives a life of complete detachment from worldly gains and concentrates himself on seeking the happiness of Allah.

21. مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ.

"He who has hair should groom it". (Abu Daud)

This hadith has also been narrated by Abu Hurairah.
Firstly the hadith is telling us to preserve hair if you have it, and secondly that you should keep it in a clean and hygienic state by combing it. The Sunnah of Nabi (SAW) was to keep the hair although completely shaving of the head was also permissible. Nabi (SAW) has been reported to have done this also in his earlier days. Hadhrat Ali also for various reasons would keep his head shaved.
Referring back to the Sunnah we learn from many hadith that Nabi (SAW) preferable hair length was to the

earlobes. Due to hair being something that grows reports of its length are different at different times, but what can be ascertained from the most consistent are that the blessed hair of the Prophet (SAW) from the forehead would reach until half his ears, the hair of the middle of his blessed head was longer than that, and the hair of the back of the head reached til near his shoulders. Anas reports, "The hair of Nabi (SAW) reached til half his ears". (Shamail Tirmidhi)

Hadhrat Aisha reports Rasulallah (SAW) and I bathed from one utensil, and the mubarak hair of Nabi (SAW) was longer than those that reached the earlobes, and were less than those that reached the shoulders.

(Shamail Tirmidhi) Meaning the hair was between these two lengths not surpassing the shoulders. Having ascertained that Nabi (SAW) habit was to grow his hair we also learn from ahadith that He (SAW) combed it. The Noble Nabi (SAW) liked cleanliness and encouraged it at every opportunity thus the command, 'those that have hair must groom it'. Hadhrat Aisha also states "I used to comb the hair of Rasulallah (SAW), even when I was in the state of menstruation". (Shamail Tirmidhi)

Hadhrat Anas reports Rasulallah (SAW) often rubbed oil into his head and also often combed his beard. He put a cloth over his head, which became like an oil cloth due to the frequent use of oil". (Shamail Tirmidhi) Nabi (SAW) would place this cloth on his head to prevent his turban from becoming soiled. In this manner he would look after his hair.

Nabi (SAW) advised those with hair to look after it but not to the extent that they become consumed by it and do nothing else, as Humayd Ibn Abdur Rahman relates from a Sahabi that Rasulallah (SAW) combed his hair occasionally. (Shamail Tirmidhi)

To keep ones hair as the Nabi (SAW) kept is Sunnah and a means of great reward, however the hairstyles that are now prevalent amongst our Muslim men and boys where part of the head is shaved or the hair is cut to different lengths is completely unislamic and forbidden in Islam.

These styles are the styles of non believers and non

Muslims. Nabi (SAW) has forbidden copying anything of the non believers as we learn from a hadith reaching us on the authority of Ibn Abbas saying, Rasulallah (SAW) used leave his hair the way it naturally was, without making a path in the hair. The reason being that the Mushrikeen used to make a path in the hair. The Ahlul Kitaab did not do so. In the early periods Nabi (SAW) preferred to follow the Ahlul Kitaab rather than the others in matters where no command had been revealed. Later this was abolished and Rasulallh (SAW) began opposing the ways of the Ahlul Kitaab also.

22. فَقِيْهٌ وَاحِدٌ اَشَدُّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ.

"A single Jurist is more severe on Satan than one thousand worshippers". (Tirmidhi/Ibn Ma'ja)

The narrator of this hadith is Ibn Abbas.
Nabi (SAW) has said that one Jurist who has amassed vast knowledge is so much more difficult for Satan to tolerate than one thousand worshippers busy in worship. The reason being that the Jurist with his vast knowledge of religion is better equipped to recognise the advances of the Devil and combat them, as opposed to a simple worshipper with minimal knowledge. Thus the Jurist is able to make people aware of Satan's various deceits and disguises whereas an ordinary worshipper can easily become caught in his traps. Such is the rank of a Jurist that Nabi (SAW) says, "A Jurist and a Worshipper will come before their Maker. Allah will order the Worshipper into Jannah but will ask the Jurist to wait until he has interceded on behalf of the rest of the people. (Asbahani) Just as in the world the Worshipper worshipped alone and benefited only himself, he will also enter Paradise alone. On the other hand the Jurist who spread his knowledge in the world and enabled the people to avoid Satan's traps in the world will also intercede and take people with him to Paradise. Abdullah Ibn Umar narrates Nabi (SAW) to have

said, "That one Jurist is seventy times better than one Worshipper.
This is because the Satan initiates new things (those that are not from religion). The Jurist recognises this and prevents the people from following it however the Worshipper accepts this new thing obliviously as a worship of his Lord". (Asbahani)
Again the Jurist comes out on top due to his knowledge of the religion whereas the Worshipper becomes entangled in the web of deceit woven by the Devil. The Satan devises very cunning plans and methods to entrap the people. He is surely mans greatest and oldest enemy. He is the father of the Shayateen. He himself says, 'Oh Allah I will sit in wait against them on your straight path. Then I will come to them from in front of them and from behind them, from their right and from their left'. (Al A'raaf) This is how much he is out to get the believing people. He builds up acts of destruction as acts of virtue in the eyes of the people.
There are a great many stories of people who although they were from amongst the greats when it came to their worship, they fell head first into the depths of Satan's deceit due to their lack of understanding. There was once a most pious man from amongst the Bani Israeel. He was considered the most God-fearing and the greatest worshipper of his era. Three brothers along with their sister also lived near this man. The brothers were going for battle but they had no one to leave their sister with. They couldn't find anyone more trustworthy than this pious man, they asked him to look after her, he refused. They pleaded with him and eventually he agreed. He asked them to leave her in a house opposite his place of worship. They did so and departed for battle. He remained in his place of worship and she in the house. He would leave her food outside his own place of worship for her then call her name; she would then take the food from there then return to her quarters. A long time passed and they continued in this manner until the Satan reared its ugly head. He came and he whispered in the ear of the man "what are you doing? You leave food outside for this girl she comes all this way to collect it, what if someone

was to realise she is alone in that house they may try to harm her. Leave the food right outside her door so she remains safe this will guarantee you far more reward". So the man complied and this is what he did. A time passed, the Satan made a second appearance, He whispered, "Don't you feel sorry for her. She is all alone with nobody to talk to nobody to comfort her. You are a pious man she could benefit immensely from the pearls of wisdom that you could impart to her, talk to her". At this the man began talking to her. She would sit on the doorstep of her house and he at the door of his place of worship. The Satan whispered again, "why do you trouble her by making her come outside why don't you just go inside and speak to her there". So he began going inside the house, the Satan then beautified her in his eyes in such a manner that he then committed sin, and a child was born. The Satan did not stop there. He whispered again "what have you done? When her brothers return and they hear of what you have done then surely they will disgrace you, humiliate you, and kill you. You must kill the child before their return. Don't worry the mother of the child will support you in all that you do". Again the man complied with the wishes of Satan and killed the child. Satan continued his work, "What if she tells her brothers what you have done there is no way you can trust her you must kill her also". As a result the man murdered both mother and child and buried them. Eventually when her brothers did return and asked about their sister he told them, she was a very good pious girl but during their absence had passed away. Believing this to be the truth all three brothers returned home. However that night each of them had a dream which disclosed the truth. The Satan hadn't completed his work he appeared in the dreams of each brother explaining the whole story in full. The next day when they approached the man they had entrusted to take care of their sister, he confessed to everything. He was then taken to the king of the time and sentenced. The Satan came a final time, He said, "it was I who whispered all the evil to you that led to you committing the sin that eventually led to your destruction. Even now if you reject

the Allah that created you then I will release you from this mess". He who had been our best worshipper slipped again falling into the trap he renounced his religion becoming a non believer. As soon as these destructive words were uttered the Satan disappeared having accomplished what he had set out to do.
Such is the manner in which the Devil works his web and executes his plots and a man with little knowledge even if he is from amongst the greatest worshippers becomes easy prey for him.

23. مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

Whoever has faith in the Allah and the last day should be hospitable to his guest. (Bukhari)

Again the narrator of this Hadith is Abu Hurairah the translation of whom has already passed.
The importance Islam gives to looking after ones guests has been stressed in the above hadith. Nabi (SAW) says 'he who has faith and believes in the final day' i.e. he who is a true believer must honour his guests.
A true believer honours and sees to the needs of those people that become his guests. It is well known that there are two attributes that must not be found in a Muslim , They are 1. stinginess and 2. bad manners. The description of a believer is one who is generous at heart and has good manners. Islam teaches us this. There are a great many benefits that have also been mentioned through ahadith in taking on guests and then treating them with respect. Nabi (SAW) said, "No account will be taken for the food that he gives his Muslim brother". He (SAW) said, "Honour one who comes to see you". He (SAW) said, "There are high places in Paradise, the outer sides of which are visible from the inner sides. These are for those who are modest in treatment, give food and pray during the night when the people remain asleep. Such are the rewards for giving a guest modest treatment anything that

may be within your means.
Further explaining the merits of this act Nabi (SAW) has stated, "If a man gives food to his Muslim brother to his satisfaction and gives him drink til his thirst is appeased, God will keep him away up to seven ditches from Hell. The distance between every two ditches will be a path of five hundred years. A note should be made that in the above hadith the specification of the guest being Muslim has been made. Although it is the responsibility of a Muslim to help anyone he happens across in difficulty even if they are non Muslim. However to invite someone for a meal or such and then honour them should only be restricted Muslims. Sufyan Thauri is reported to have said, "He who invites a person (for a meal) but he does not accept the invitation commits sin. If the latter accepts the invitation at last he commits two sins as he comes in spite of his unwillingness. If a religious man is fed, It helps his religion, and if a sinner is fed it endorses his sin. Obviously to feed a man who spreads the teachings of Allah is to aid him in his work. Subsequently to feed a sinner is to make him stronger to commit more sin.
The correct entertainment of a guest can also be a means of gaining reward. Subhanallah! Islam has not left anything to chance. This religion is such that it has been explained every step of the way. The Sahabah in their zeal to apply every command of the deen to their lives would entertain their guests on the bare minimum often going without food themselves. It has been reported by Abu Hurairah that a man came to Nabi (SAW) complaining of fatigue. Nabi (SAW) sent a message to one of his Blessed wives for food. She replied By the one who has sent you with the truth I have nothing in my possession but water. Hearing this Nabi (SAW) sent a message to another he received the same reply until he had enquired of all and received the same answer. 'By the one who has sent you with the truth we have nothing but water'. Hence Nabi (SAW) questioned the people in general "Who will play host to this man tonight?" One man stood, he was from among the Ansaar and said, "I will Oh Prophet of Allah". Saying this he took the guest home with him. He asked his

wife, "Do we have anything?" She replied "No we only that which will suffice the children their evening meal". He said to her "Busy the children in some activity and when it comes to evening then put them to sleep. When our guest arrives to eat lower the flame of the candle so that it appears to him that I am also eating". Thus this was how the guest was entertained. The guest was fed whilst the Ansari and his family slept hungry that night. When the morning dawned Nabi (SAW) informed the Sahabi that Allah had expressed astonishment in the way he and his wife had treated their guest, and then the verse was revealed: 'And they give preference over themselves'. (Surah Hashr) (Muslim)

Astonishing! Yes they were the Sahabah! In a league of their own, their love for the deen and fulfilling all its practices was always foremost in their minds. They would go hungry themselves and forsake the food that had been saved for their children for a stranger, all for the pleasure of Allah.

Imagine a husband bringing home a guest today uninvited, unannounced. How would the wife react. She would bring the house down before she would even contemplate playing host. We should take lesson from the lives of these great people' The Sahabah, in honour of whom ayahs from the Quran were revealed.

We have ascertained so far that to honour a guest and provide them with food one earns reward. Also partaking of meals in gathering is a source of earning reward and barakah. Once someone complained to Nabi (SAW) they said, "Oh Prophet of Allah we eat but we do not become full, what is the reason for this? Nabi (SAW) questioned, "Do you eat in groups or alone?" They replied, "We eat separately" Nabi (SAW) said "Eat in groups and take the name of your Lord, Allah will grant barakah for you therein. (Abu Daud)

It must also be understood that Islam has not only burdened the host with all the responsibility. The guest must also play his part.

When someone is invited for a meal he must accept.

One mustn't distinguish between the rich and poor. To

accept the invitations of the wealthy and disregard the poor is against the teachings of the Nabi (SAW) and is due to nothing other than pride.
Once Hadhrat Hasan son of Hadhrat Ali passed by a group of poor people who were eating at a side in a dusty place. Hasan was riding on a camel when they addressed him and said, "Oh grandson of the Prophet join us in our food". He at once got down, sat with them on the ground and ate the food offered to him. Then when he was back on his camel he said to them, "I accepted your invitation now you must accept mine. They did so and he entertained them on a fixed date afterwards.
The guest must not in any way inconvenience his host or where possible arrive unannounced especially at meal times. Allah has warned against this when He says, 'Do not enter the house of the Prophet at the time of meals without permission and don't look at the dish of food.
Nabi (SAW) also said, "That he who goes to join a feast uninvited is a transgressor". No one knows what condition the next person will be in. Turning up at somebody's dwelling uninvited could prove to be embarrassing and a source of discomfort for the host and therefore prohibited.
One should never overstay his welcome. T he minimum period a host is required to entertain a guest is three days after that if he wishes to do so he can do as charity on his own behalf. Nabi (SAW) said, "Hospitality is for three days and if he exceeds this it will be considered as an act of charity.".
It should be remembered that there are many more ahadith that teach the virtues of honouring ones guests. This is something that should not be taken lightly as Hadhrat Anas once said, "Angels do not enter a house in which a guest does not enter.
How we deprive ourselves of these merits, when somebody knocks at our door we are most likely to close the curtains and hide lest we have to say a few nice words to them or honour them. When Nabi (SAW) has taught us this time and time again. Once when Nabi (SAW) was asked about an accepted pilgrimage, The Prophet (SAW)

said, "Giving food and saying sweet words". Nabi (SAW) placed this act and pilgrimage on the same platform.

24. إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ.

When one of you eats then eat with your right hand and when you drink, drink with your right hand. (Muslim)

The narrator of this hadith is Abdullah Ibn Umar the translation of whom has already been mentioned.
In the above hadith Nabi (SAW) is teaching his ummah how they must consume their food and drink. The right hand must be used for both.
In Islam all acts that are clean and good are denoted by the use of the right hand or the right side of the body. As opposed to all acts that are either bad or unclean the left side is used for these wherever possible. This is explained to us in a hadith reaching us on the authority of Abu Hurairah, Nabi (SAW) said, "when one of you eats , eat with you right hand, as without any doubt the Devil eats with his left hand and drinks with his left hand. He gives with his left hand and takes with his left hand". (Ibn Maja)
It is the habit of the Devil to use his left hand Nabi (SAW) is asking us to oppose the habit of the Devil and refrain from using our left hand and opt for the use of the right.
It has also been narrated by Ibrahim that Nabi (SAW) took food with his right hand, performed wudhu with his right hand and did everything with his right hand. He (SAW) used his left hand in the washing of the private parts, in the blowing of the nose and other acts such as this". Al Kanz)
Those that ignore this command the face the consequences. Salmah Ibn Akawa said, "A man ate with his left hand in the company of the Messenger of Allah (SAW) . The Prophet (SAW) told him, "Eat with your right hand" He replied "I cannot". The Prophet (SAW) then said, "Then you may not!". What prevented him from listening

to the Prophet (SAW) was his pride. After that he was unable to raise his right hand to his mouth. (Muslim)
Due to this command and others like it in order to teach Muslims how to conduct themselves socially aadaabs have been set for acts such as eating and drinking. To apply these aadaab when eating not only means one is able to appease his hunger and thirst but he is also able by the grace of Allah to gain the full benefit from the food or drink being consumed. Earning reward at the same time.
1. To wash both hands before and after eating. Once Salman (R.A) informed Nabi (SAW) that he had read in the Torah that barakah was found in food if one performed wudhu after eating. The Prophet of Allah explained, "the the barakah would be found in the food if wudhu was made before and after the food was consumed. (Abu Daud/Tirmidhi) This wudhu was not wudhu to perform salah as eating is not something that constitutes the breaking of wudhu, but it was merely endorsed to attain cleanliness. Nabi (SAW) liked every Muslim to be clean before and after he had consumed his food.
2.To read Bismillah before one commences is a source of barakah. Aishah (R.A) says, "Nabi (SAW) was taking a meal with six of his companions when a Nomad came. He came and ate up all that was before them. The Blessed Prophet (SAW) remarked, "If this man had taken the name of Allah before his food this food would have sufficed us all. (Tirmidhi) Remembering Allah at the beginning of ones meal also chases away the Devil not giving him a chance to join in the meal. Once Nabi (SAW) watched a man eating his meal without reading Bismillah at the beginning. When he was about to take the last morsel, he recited Bismillah. At this Nabi (SAW) began to laugh, he (SAW) said By Allah Satan remained eating with this man but as soon as he recited Bismillah nothing stayed in the stomach of the Devil. He vomited out all that he had consumed. (Abu Daud)
3. To eat and drink with the right hand, again to ensure barakah and to oppose the practice of the Devil.
4. One must not lean whilst eating.

5. If eating with many people all should eat together, sharing the same dish. Nabi (SAW) has been reported to have said, " Eat together and not separately , as the barakah lies with the togetherness. Nabi (SAW) has also said, "the food of one should suffice four and the food of four should be enough for eight people". (Muslim)
6. One should eat from in front of him in the dish. 'Amr Ibn Abi Salamah said, "One day I ate with Nabi (SAW). Iwould take meat from every side of the dish. On seeing this Nabi (SAW) advised me to eat from that part of the plate that was nearest to me". (Kanz)
7. After having eaten one should lick his fingers then wipe them and then wash them. The dish must also be cleaned. Jabir (R.A.) reports Nabi (SAW) as ordering the fingers should be licked and the dish from which you are eating, as no one is aware which part of the food the barakah lies in. (Muslim)
8 If a morsel of food falls onto the tablecloth then pick it up and eat it. To disregard it on account of pride is against the conduct of the Prophet (SAW). Nabi (SAW) has said "the Devil accompanies you everywhere. He is present at the times you take your meals, if a morsel falls from your hands then pick it up clean it and eat it. Do not leave it for the Devil. When you have finished lick your fingers as you don't know which part of the food contained the barakah".
9 One must not eat so that his stomach is completely full. Aisha (R.A) once said "the first calamity that will befall this ummah is they will fill their stomachs too much. This will lead to them becoming fat. Their hearts will become weak and their desires will increase. (Bukhari) Thus increasing their sins.
10 One should not eat in dishes of gold and silver. Nabi (SAW) said "he who eats or drinks from dishes of gold and silver his stomach will roar with the fire of Hell". (Muslim)
11 One should praise Allah for his countless blessings upon completion of his meal.

25. اَلطُّهُوْرُ شَطْرُ الإِيْمَانِ .

"Purity is half of faith". (Muslim)

The narrator of this hadith is Abu Malik Asharee there have been 3 companions with the same title they are as follows: Harith Bin Harith , Kaas Bin Asim and Amr Bin Al Harih (Isabah)

In the above hadith Nabi (SAW) is stressing the significance of purity and cleanliness in Islam.
All sins major or minor are forgiven if one has imaan (belief). However with cleanliness i.e the performing of ghusl, wudhu e.t.c. only the minor suns are forgiven. This is why Nabi (SAW) has said that purity is half of faith.
Allah and his Nabi (SAW) love purity and cleanliness and have laid this down on many occasions. Allah says, 'Without doubt Allah loves those who repent and he loves those who remain pure and clean'. (Baqarah)
Purity can be interpreted in two different ways.
1 That a person remains pure and clean from the outside. Islam encourages this as many ahadith point out the importance of Ghusl and Wudhu.
2 This can be interpreted as purity within a person whether ones heart is pure and clean from sin. Although we can read these as two different states one does not go without the other. Purity from within is naturally attained through sincere worship. Worship cannot be conducted without outer, evident purity. Istinja, wudhu, ghusl are necessary to gain maximum benefit from worship. Hence outer purity will always have to be attained first. There are great number of ahadith mentioned with regards to this.
Nabi (SAW) says, "whoever makes wudhu and does so properly, the his (minor) sins are taken away from his body right up until his fingernails". (Bukhari/Muslim) This hadith has mentioned the importance of performing wudhu before indulging in worship.
Abu Hurairah narrates, Nabi (SAW) once addressed the Sahabah and said, "Should I not show you that thing with

which Alah will remove your sins and which will raise your reward". The Sahabah replied "Yes Oh Prophet of Allah". Nabi (SAW) continued, at times of great difficulty for you to make wudhu (i.e due to cold or illness). Then taking many steps to the mosque (due to it being far) then after observing one prayer waiting for the next this is called Ribaath. (Presence of mind) (Muslim)

Uthman (R.A) narrates Nabi (SAW) said, "Whoever makes wudhu at the time of obligatory prayer then prays his salah with care, this salah becomes compensation for the sins committed before the prayer as long as these are not major sins and will continue like this forever". (Muslim)

26. مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ.

"He who performs Hajj for Allah's pleasure and avoids all lewdness and sins will return after Hajj free from all sins as he was the day his mother gave birth to him". (Bukhari and Muslim)

Again the narrator of this Hadith is Abu Hurairah the translation of whom has already passed.

In the above hadith Nabi (SAW) is explaining a great virtue of completing Hajj in a manner where he has neither involved himself in any indecency or any major sin. Then he will return as he was on the day his mother gave birth to him i.e. free from all sin. Such is the reward for completing a Hajj that ones sins are all washed away and the Haji returns with a clean slate.

Hajj is the fifth pillar of Islam. It is in effect the perfection of religion as it was on the day of Hajj, on the day of Arafah that Allah revealed; 'Today I have perfected for you your religion, bestowed my favours completely on you and chosen for you Islam as a religion'. (Mai'dah). Allah has also commanded, 'Proclaim Hajj among the people, so that they may come to you on foot or upon every camel coming from every distant place'. (Surah Hajj)

Hajj has also been made compulsory upon every Muslim if

he has the means. Allah says, ‘Hajj for the sake of Allah has been made compulsory upon every Muslim if he has the means. And he who does not believe, Allah does not have a care for them in the world’ (Al-Imraan)
It has also been reported by Abu Hurairah (R.A) that Nabi (SAW) stated, “Oh people, Hajj has been made obligatory on you, thus you must perform Hajj. A man spoke, “Is Hajj obligatory on us every year, oh prophet of Allah?” Nabi (SAW) remained quiet until the question was repeated three times. Then the prophet (SAW) spoke, “If I was to say yes then it would be made compulsory and you wouldn’t be able to do this nor would you have the means for it. Hajj is compulsory once in a lifetime (if you have the means), by all means for anyone who performs it more than this it will be Nafil (and a means of a great reward).” (Bukhari and Muslim) We understand then to perform Hajj is compulsory upon every believer once in his lifetime if he has he means for travel and board.
No act that has been made obligatory in Islam is free from reward and Hajj is no different. The reward for performing Hajj and its merits are countless. Hadhrat Abu Hurairah (R.A) narrated that the Prophet (saw) said that from one Umrah to the next is compensation for the minor sins one may have committed between them and the reward for an accepted Hajj is nothing but Jannah. (Bukhari)
The Prophet (SAW) has also been reported to have said, “You must perform Hajj and Umrah one after the other as Hajj and Umrah both remove poverty and sins in the manner that a blacksmith or goldsmith removes impurities from gold and silver. And the reward for an accepted Hajj is nothing but paradise.” (Tirmidhi)
In a tradition reaching us on the authority of Abu Hurairah (R.A) we learn that that Nabi (SAW) has said “ those who perform Hajj and Umrah are the guests of Allah, if they beseech him then he accepts their prayers and if they ask for forgiveness from him then he surely forgives them.” (Ibn Majah)
So to invoke Allah, ask for his countless blessings and to repent of ones previous sins is all desired at the time of Hajj and Umrah, as Nabi (SAW) says, “Allah does not

reject his guests but accepts their every request." Nabi (SAW) has also said, "When you happen to meet a Haji then meet him and make salaam with him before he returns home and ask him to ask for forgiveness on your behalf as he is in a state that all his sins have been forgiven". (Ahmad)

For someone who leaves his home with the intention of performing Hajj but does not make it due to him meeting his death then he also will be rewarded. Abu Hurairah (R.A) reported Nabi (SAW) to have said, "Whomsoever leaves his home with the intention of Hajj, Umrah or fighting in the path of Allah but dies on the way, by the grace of Almighty Allah he will receive the reward of one who has completed Hajj or Umrah or has fought in the path of Allah". (Bukhari) The Prophet (SAW) has also said if a man comes out of his house with the intention of making Hajj or Umrah, there will be written for him the rewards of one Hajj or Umrah until the Day of Resurrection. He, who dies at Makkah or Madinah, will not be presented for account and no account will be taken from him. It will be said to him that you may enter paradise."

Unfortunate are those who have the means, know that Hajj is obligatory but they disregard this. By not performing their Hajj these people deprive themselves of many benefits and are disliked to such an extent in Islam that Nabi (SAW) says, "Whomsoever has the means to perform Hajj and has the transportation also but doesn't perform Hajj, it makes no difference if he dies a Christian or a Jew as Allah has commanded that Hajj to the House of Allah is compulsory on all those who have the means". (Tirmidhi) How unfortunate are those who do not benefit from these vast rewards although they are more than able, and just as they disregard this vital act, Allah and his Nabi (SAW) also disregard them saying it doesn't matter if they die a Christian or a Jew.

The Shaitaan is always attempting to lure the believers into doing wrong, even on the journey to the blessed pilgrimage the Devil sits in wait. The Devil has said, "I shall sit for them (i.e. your believers) on your straight

path." (Some say that the Devil will be sat on the roads on the way to Makkah to prevent the people from making Hajj). But the true Haji who has completed his Hajj as required of him gets one more over the Devil as the Prophet of Allah (SAW) says, "The Devil does not become so much humiliated, dishonoured and disgraced as on the day of Arafah. The reason being that he sees Allah's blessings descending and His forgiveness of Great sins". So beneficial is the waiting in Arafah that the Prophet (SAW) has said, "There are some sins out of sins that are not forgiven except by waiting in Arafah."

<u>27.</u> لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُوْنَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَ وَلَدِهِ وَالنَّاسِ أَجْمَعِيْنَ.

"None amongst you is a (perfect) believer until I do not become more beloved to him than his father, his children and all the people". (Bukhari)

The narrator of this hadith is Anas Ibn Malik the explanation of whom has already passed.

Nabi (SAW) here is teaching us that in order to reach perfect belief, after the love of Allah the love of the prophet (SAW) must be the most in our hearts, more than for our parents and offspring. It has been reported that when Hadhrat Umar (R.A) heard the above hadith, he proclaimed, "Oh Prophet of Allah, you are most beloved to me from amongst all people but myself." (Meaning I love you more than anything in the world but I love myself more) At this the Prophet (SAW) said, "By the one who has my life in his hands, even so you are not a perfect believer (Muslim). You will only be given the status of perfection when I become more beloved to you than yourself". These words had an instant effect on Hadhrat Umar (R.A) and he let out uncontrollably, "Oh Prophet of Allah, my life be taken for you, you are more beloved to me even than myself". Nabi (SAW) then gave him the glad tidings, "Now Umar your belief is completed and you are a true Muslim".

This was not just the state of Umar (R.A), all the Sahaabah were true to this.
With regards to the Prophet of Allah (SAW), Allah himself says addressing him, 'Say to them if you claim to love Allah then follow me (my teachings), Allah will love you in return'. (Al-Imran)
We are commanded to love the blessed being whom Allah himself holds dear. In various places in the Qur'an Allah has addressed other Nabis taking their names but displaying his love for our Nabi (SAW) and his status he has called him 'Nabi'. This can be seen in surahs such as Muzamil, Mudathir and Yaseen.
In the Qur'an Allah has also honoured many of the Prophets, He commanded the Angels to prostrate before Adam (A.S) in honour of him. However when it came to honouring our Nabi (SAW), Allah involved himself along with his Angels in this act saying, 'Allah and his Angels send salutations on the Prophet'. Allah called Hadhrat Musa (A.S) to Mount Toor to speak to him but he honoured our Nabi (SAW) by calling him to the heavens to speak with him. Allah has said with regards to the status of Nabi (SAW), 'And we have raised for 'you your mention...'
Allah has made it so that whenever we declare faith reading the kalimah, we take the name of our blessed Nabi (SAW) in the same breath as his own. Without any doubt Nabi (SAW) was the beloved of Allah, for a believer to claim to love Allah and to truly act upon every command of Islam the love of the Prophet (SAW) is a necessity. When Nabi (SAW) would command the Sahabah to fight in the path of Allah, it was often the case that on the battlefield father and son would come across one another on opposing sides, they did not turn away from one another. On the contrary the love of the Nabi (SAW) meant the command of the Nabi (SAW) was also beloved even if it meant killing one's father or son for the sake of Islam. The Sahabah truly exemplified the love of the Nabi (SAW) that should be ingrained in the hearts of all believers-and how could they not love such a being after once having caught a glimpse of him as Hadhrat Jabir Ibn Samarah

narrates, "I saw the Holy Prophet (SAW) on a moonlit night (the 14th of a lunar month when the moon is most beautiful). I would look at the Blessed Prophet (SAW), he had a red gown upon him and then I would glance up at the moon. Lo, he was more beautiful to me than the moon". (Tirmidhi)

How also could one not love such a being after having witnessed his conduct and generosity and conduct towards the people. The Qur'an says, 'We did not send you but a mercy for all mankind'. Even after being stoned at Ta'if to the extent that his blessed body was covered in blood, Jibraeel came saying that if the Prophet (SAW) indicated he would ensure Ta'if was no more but Nabi (SAW) refrained and instead prayed for them.

One who does not hold such a beautiful being dear does nothing but oppress and deprive himself, we can learn much from the love the Sahabah expressed for Nabi (SAW). Hadhrat Aishah states, "A certain person appeared before the Holy Prophet (SAW) and submitted, "Oh Messenger of Allah, you are dearer to than my soul and progeny. I remember you in my house and have no peace unless I see you. I remember my death as well as your death, I know you will enter paradise and attain a higher place than all other prophets. I fear I will not be able to see you then". Nabi (SAW) did not respond. Meanwhile Hadhrat Jibraeel descended with the following ayah; 'All who obey Allah and the apostle are in the company of those whom is the grace of Allah, of the prophets, of the sincere, the witnesses and the righteous. Ah, what a beautiful fellowship'. (Nisa)

Hadhrat Anas (R.A) narrates, Once somebody questioned Nabi (SAW) , "When will the Day of Judgement appear?" Nabi (SAW) asked, "Have you made any preparation for it?" The man replied, "Only that I hold Allah and his Messenger very dear to me" Nabi (SAW) said, "You will be with those whom you hold dear" Hadhrat Anas (R.A) furthermore says, "There is nothing that made me more pleased than hearing the Holy Prophet saying that you will be with those whom you hold dear. I love the Holy Prophet (SAW), Hadhrat Abu Bakr and Hadhrat Umar the most."

The Sahabah's love was such that they held the beloved of Rasullullah (SAW) dear as well. Hadhrat Aishah says, "Hadhrat Umar came to Hadhrat Fatimah, the daughter of Nabi (SAW) and said, 'Oh Fatimah! I have not seen anybody more dearer to the Holy Prophet than you and By Allah, none is dearer to me than you after the Messenger of Allah.'"

Such was the love and respect that the Sahabah gave Nabi (SAW) that when they were in his presence they would sit displaying the utmost respect. Hadhrat Usamah bin Sharik states, "Once I appeared before the Holy Prophet while his companions were sitting around him as if birds were perched on their heads". (Tirmidhi)

The Sahabah exercised love for Nabi (SAW) as it was his right to be loved. On one occasion Hadhrat Salman (R.A) came to Nabi (SAW) and saw Hadhrat Abdullah Ibn Zubair (R.A) drinking something from a tray. In the meantime Nabi (SAW) asked whether he had finished the work assigned to him, he replied in the affirmative. Hadhrat Salman (R.A) inquired, "What was the work, Oh Prophet of Allah?" Nabi (SAW) explained, "I had given him the water after washing the blood of my incision to be thrown away." Hadhrat Salman (R.A) exclaimed, "I swear by the Power of He who has sent you with the Truth that Abdullah has drunk the water." When Nabi (SAW) asked him he admitted it. "Why did you do so?" He replied, "I wanted to keep your blood in my stomach". Hearing this Nabi (SAW) spread his hand over Ibn Zubair's head and said, "People will be harmed by you and you by them" i.e. you will be martyred and the people fighting against you will be punished. The fire of Hell will not have access to you. The promise of Allah is to be fulfilled.

There are many other hadith that display the level of love one should have for Nabi (SAW) in order to make our faith complete. May Allah grant us all the ability to fully act upon these ahadith and be the companions of Nabi (SAW) in Jannah due to our immense love for him and his dearest.

28. لاَ صَرُورَةَ فِي الإِسْلاَمِ.

"There is no celibacy in Islam". (Abu Daud)

The narrator of this hadith is Ibn Abbas the translation of whom has already been covered.

Two separate meanings can be derived from this hadith: -

1. The hadith is referring to those people who although performing Hajj is compulsory on them do not do so owing to them assigning themselves to a kind of solitude. The virtues of performing Hajj have already been mentioned in a previous hadith and Nabi (SAW) statement regarding those that do not do so also.
2. The second issue that is being explained is that of celibacy. Those people who do not marry and remain celibate due to 'Rahbaniyyah'. This was the state adapted by Bani Israeel after the ascension of Isa (A.S) to the heavens. They realised that the leaders of their era were completely going against the teachings and when the learned folk warned them they were killed. The small number that remained went into seclusion refusing all worldly leisure that was available to them. They made a life of complete refraction from society and constant vigorous worship compulsory upon themselves.

Thus the above hadith clarifies that there is no room in Islam for such people. Islam encourages marriage. It is the Sunnah of our Blessed Prophet (SAW) and the Sunnah of all Prophets apart from Isa (A.S) who will marry on his second advent to the world.

Nabi (SAW) has said, "Marriage is my Sunnah, whoever diverts from my Sunnah is not from me". He (SAW) also said, "Marriage is my way. (Whomsoever) loves my conduct should follow my way". Furthermore the Prophet (SAW) is reported to have said, "He who does not marry fearing poverty, is not of me". And "Let them marry who have got the means".

Like all Sunnahs of the Nabi (SAW), this Sunnah isn't without its merit, in fact its virtues and benefits are numerous. Marriage is contracted to have children. The

Prophet (SAW) has said, "Marry and keep your family lineage going". This hadith is proof that Nabi (SAW) encouraged marriage so that couples may have children, hence the Ummah of the Blessed Prophet would increase. Nabi (SAW) said, "Marry a woman who will love her husband and one who will give birth to many children as I will boast of the vastness of my Ummah in comparison to others". (Abu Daud)

Also if one has good pious children they are likely to become the coolness of your eyes during this life and they will also be a means of reward for you after your death. If a person is religious his parents get the reward of his pious actions and invocations as he is the result of good parenting but his parents are not punished for his sins as Allah says, "Nobody bears the burden of another". (Al-Ankabut)

Allah also says, 'I will attach them to their children. They will suffer no loss owing to their evil actions but their good deeds will increase owing to the good deeds of their children'. (Surah Nur)

These are the benefits of a child if he outlives his parents however if he passes away before then he will make intercession on behalf of his parents. In a hadith on the authority of Abu Hurairah (R.A), Nabi (SAW) has been reported to have said, "It will be said to the child to enter Paradise. The child will go to the door of Paradise and will say, 'I will not enter Paradise without my parents'. It will then be said, 'Enter Paradise, you and your parents.'" (Nasai)

This is one of the benefits of marriage, the second is that marriage saves one from the devils trap. The Devil lures to commit sin. Marriage protects one from such illegitimate passions and emotions. In marriage this lust is satisfied legally with ones wife. Hadhrat Jabir (R.A) reports that Nabi (SAW) said, "A woman appears in the guise of the Devil and lures in the form of the Devil. Hence if any of you feel inclined to a woman that isn't yours and she begins to make a place in your hearts then he must go to his own wife immediately. He must go to her as a husband goes to his wife as this will eradicate such inclinations

that have been placed in his heart". (Muslim) Here Nabi (SAW) has given the woman the form of the Devil in the sense that the danger and sin that this woman presents is from the Devil. To save oneself of this manner of bad thought the Prophet (SAW) advised the men to approach their own wives and satisfy their desires. Hence a wife becomes a means of saving oneself from committing a major sin.

The third benefit of marriage is the peace of mind and stability it creates. As the love between a couple grows the understanding also develops. This leaves more time for each of the couple to involve themselves in service to Allah and sincere worship. Nabi (SAW) said, "Three things are more dear to me in your world, scent, women and prayer. The coolness of my eyes is in my prayer". (Nasai) Stability is found and in this union one can rely on the other mate for small services and comforts. A good wife who loves her husband sees to his every need. She looks after his children and helps her husband in giving them a good Islamic upbringing. She encourages her husband in acts of virtues as well as practicing herself and vice versa. To create this harmony Nabi (SAW) encouraged marriage to such women, women who would be compatible to the men. Hadhrat Abdullah Ibn Umar (R.A) reports Nabi (SAW) said, "The whole world is material and the best of these material things is a good pious woman". (Muslim) Abu Hurairah says Nabi (SAW) said, "When marrying a woman keep four things in mind, that she is wealthy, that she has good lineage, that she is beautiful/good looking and that she is religious. Keep religion foremost in your choice. May your hands become soiled". (Bukhari and Muslim) A husband would be less likely to find fault with a woman with all these attributes; this is why Nabi (SAW) encouraged marriage to such.

29 وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

"Whomsoever has faith in Allah and the last day should either speak what is good or remain silent." (Bukhari)

The narrator of this Hadith is Abu Hurairah the translation of whom has already passed.
By beginning this hadith with the condition, 'He who has faith in Allah and the last day', Nabi (SAW) has emphasised the importance of this quality being found in a Muslim. That he, who has faith in his Creator and the day he shall meet Him, will practice upon this command. Otherwise we can understand this to mean that only if this attribute is found in a person, will he have reached complete belief.

When Allah created man he blessed him with many organs, however without a doubt the most powerful was the tongue. A tradition reaching us on the authority of Abu Saeed Khudri states, "When the son of Adam wakes up in the morning, all parts of his body rebuke the tongue saying, 'Fear Allah regarding us we follow you. If you are right we shall also be right and if you go astray, we also go astray".
The tongue is a part of the body and a blessing of Allah. If used correctly it can be the means of reaping great rewards, however if the use of this blessing is abused then it becomes the means of ones downfall and utter destruction. Nabi (SAW) has stressed time and time again in many ahadith the need to control the work of the tongue. Sahl Ibn Sa'd narrates Nabi (SAW) as saying, "Whomsoever takes responsibility for what he has between his jaws i.e. his tongue and what is between his legs i.e. his private parts I will be responsible for his Jannah". Nabi (SAW) has also said, "Whomsoever stays quiet is saved". Generally it is the wrong use of the tongue that sends many to the depths of Hell. In a hadith it has been reported that somebody once questioned, "Oh Nabi, oh Prophet of Allah which is the best worship? Is it

optional Salah after the five daily prayers?" He replied, "No, although it is a good deed". The person then asked, "Is it optional fasts after the fasts of Ramadhan?" Nabi (SAW) took out his tongue and put his finger upon it. Muaz (R.A) who was questioning said, "Inna lillahi wa inna ilayhi rajeoon". And then said, "Will we be called to account for what we say?" Nabi (SAW) patted Muaz (R.A) on his shoulder saying, "People will not be thrown face down into Hell except on account of the produce of their tongues".

Using the tongue constructively, speaking about or asking someone to involve themselves in an act in which there is reward, would be classed as speaking good. This talk will benefit whoever you are speaking to, e.g. if you are asking someone to read Salah and they have complied then they would receive the reward for praying and you also for having spoken good. However if you have nothing good to say then it is best to remain quiet as Nabi (SAW) has said in another hadith, "The best Muslim is he who refrains from things that do not concern him." (Tirmidhi)

Anything that is haraam i.e. backbiting, slandering or swearing is strongly prohibited in Islam. These are not the attributes of a Muslim. A Muslim is one who his fellow Muslims are safe from. Nabi (SAW) has stated, "A true believer is one from whose mouth other believers stay safe". (Bukhari)

Other than this any form of talk that has no religious link although it isn't haraam must be refrained from, as this useless talk will eventually lead to other conversation which may be haraam. Talk that isn't religiously orientated, one is wasting time in conducting this conversation whereas he could be spending this time in constructive worship.

So we understand that one should think before he speaks. If his speech is to be beneficial to his own religion or the religion of others then he should speak otherwise remain quiet. His remaining quiet will save him from all manner of sins and will leave him more time for worshipping and pleasing Allah.

30 اَلتَّاجِرُ الصَّدُوْقُ الأَمِيْنُ مَعَ النَّبِيِّيْنَ وَ الصِّدِّيْقِيْنَ وَ الشُّهَدَاءِ.

"A trustworthy and truthful trader will be in the company of the Prophets, the truthful and the martyrs." (Tirmidhi)

The narrator of this hadith is Abu Saeed AL Khudri the translation of whom has previously been covered.

The above hadith is making mention of a trustworthy and truthful trader that will be in the company of those that Allah has given the loftiest status i.e. the Prophets, the truthful and the martyrs.

Why has a trustworthy truthful trader attained this high rank you may ask. The simple reason is that one who can observe honesty when dealing knowing Allah is watching his every transaction then it goes without saying he will be honest in his worship. Carrying it out and with the utmost degree of care. So Nabi (SAW) has stated that this kind of trader will be in the company of such great people either in 'Maidan Hashr' (Plain of Resurrection) where they will be saved from the punishment of that day or in Jannah they will be companions. Due to all of them, the Prophets, the truthful, the martyrs and the true traders having their truthfulness and honesty in common, Nabi (SAW) has encouraged trade, he advised "Take to trade and commerce as 9/10 of the source of earning are in trade and commerce". (Ihya Ul Uloom)

Nabi (SAW) always gave priority to earning ones living legally than begging as has been stated in many ahadith. Nabi (SAW) said, "If a man opens a door of begging upon himself Allah will open seventy doors of poverty upon him". (Tirmidhi) The Holy Prophet said, "The markets are the repositories of the food of Allah. He who comes to them takes something from them". (Ihya Ul Uloom)

Again Nabi (SAW) is encouraging the search for livelihood over begging. Trade justly is allowed however injustice is prohibited in trade as it is in everything in Islam. There are various areas in trade where injustice is possible: -

To hoard or hide away food/provisions so that it becomes more in demand and then to sell it at a higher price. Nabi (SAW) prohibited this saying, "If a man hoards up food stuffs to when they are dear/expensive for forty days to get more price, he is disconnected from Allah and Allah is displeased with him". (Ahmad) Allah says In the Qur'an regarding this very matter, 'If a man intends to transgress the limits unjustly, I will give him a taste of grievous chastisement'. (Surah Hajj)

1. To conceal a defect in a commodity that you are aware of. Deceit is unlawful. Once the Holy Prophet (SAW) saw a man selling food, he placed his hand inside it and found it wet. Nabi (SAW) questioned, "What is this (moisture)?" The man replied, "They became wet in the rain." Nabi (SAW) said, "Did the rain not fall on the top of the crops so that the people may see it." He then said, "He who deceives is not from amongst us".
2. To conceal in weight and measures. Allah says, 'Woe to the defaulters in weights and measures, those who take full measure when they take from men and give less when they measure weight out to them'. (Muthafifeen) When Nabi (saw) purchased something he would tell the seller, "Weigh to the price and give measure a little more". (Tirmidhi)

If during the course of trade one keeps in mind that his real capital and wealth is religion and he must not sell his religion and Aakhirah for this world. The wise man understands that although this is necessary now it is only temporary. One must keep strong faith at all times that he is conducting business with the sole intention that he doesn't rely on others. He must not become greedy for this world, as this is what ultimately leads to destruction. Nobody will leave this earth without receiving what is due to them. Nabi (SAW) has said, "No soul will die until it does not fully receive all of its livelihood". (Ibn Maja)

31 أَحَبُّ الْبِلَادِ إِلَى اللهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللهِ أَسْوَاقُهَا

"The most beloved places in the sight of Allah are the Mosques and the most disliked places in the sight of Allah are the markets." (Muslim)

Again the narrator of this Hadith is Abu Hurairah the translation of whom has already passed.
The Holy Prophet (SAW) has explained the importance of a Masjid in the eyes of Allah and in Islam. Out of two places, the Masjid i.e. the place of worship has been given priority over the markets. The simple reason being that the Masjid is a place where good work is carried out, prayers are said and the consensus is that only good, pious people gather there as opposed to the markets which are full of all manners of destruction. This is a place of trade where honesty is not always foremost in people's minds. The possibility of people lying and exaggerating in order to buy or sell products is greater here than anywhere else. People become ignorant of the rights of Allah and begin to sin. In another tradition we have on the authority of Jubair Ibn Muth'am that once a man questioned Nabi (SAW) , "Oh Prophet of Allah, which place is liked by Allah and which place is most disliked by Allah?" Nabi (SAW) replied, "I do not know until I ask Jibraeel (A.S)". Jibraeel (A.S) came and informed Nabi (SAW) that the best places according to Allah were the Mosques and the worst places according to Allah were the markets. (Ahmad)
In Islam, Mosques are the havens of worship hence the statement that they are the most preferred places in the eyes of Allah. Many ahadith stress the status of Mosques in Islam and the need to go towards them. Abu Hurairah (R.A) reports that Nabi (SAW) to have said, "A man's Salah with Jama'ah is twenty five times more in reward than Salah at home or in the markets. This is when he performs a good wudhu, then leaves solely for Salah, every step he takes gains him reward, and forgives for him his sins".
Nabi (SAW) has also said, "From the time when one of you

leaves for the Mosque, a foot writes down for him a reward and one foot erases for him a sin until he returns". (Nasai) Before one has even reached the place of worship rewards are being handed out and sins are being forgiven. So what can be made of the rewards available for the worship carried out within a place, that walking towards it can be a basis of many blessings.

Abu Umamah reports Nabi (SAW) said, "There are three for whom Allah takes responsibility. If they live, Allah will provide sustenance for them and if they die, Allah will admit them into paradise. 1. He whom when he enters his home greets with Salaam, Allah becomes responsible for him. 2. He who comes out towards the Mosque, Allah becomes responsible for him. 3. He who leaves in the Path of Allah, Allah becomes responsible for him". (Abu Daud)

Allah created us so that we may praise and worship Him, Mosques are the apparent evidence of this in the world. Everyone is aware that those that enter a mosque do so to praise and glorify their Lord. Hence Allah takes responsibility for a person who leaves his home for the sole intention of worshipping Allah in his Mosque until he returns, and if he doesn't return and dies then Paradise is his promised abode.

32 لاَ يَدْخُلُ الْجَنَّةَ جَسَدٌ غُذِىَ بِالْحَرَامِ.

"The body nourished through unlawful means will not enter Paradise." (Baihaqi)

The narrator of ths hadith is Abu Bakr Siddique. The second Caliph of Islam. His name was Abdullah Ibn Quhaffah. It is said that in the days of ignorance he was known as Abdul Ka'ba it was Nabi (SAW) that re-named him Abdullah.

Abu Bakr was the closest companion and confidant of Nabi (SAW) . He was the first from amongst the Sahabah to embrace Islam and the first to offer salah with Nabi (SAW).

Abu Bakr accompanied Nabi (SAW) during Hijrat from Makkah to Madinah and was his companion in the Cave of Thoor. Where Allah also makes a mention of him, 'And he was the second out of the two in the cave'. (Surah Taubah) He was father of Hadhrat Aisha the most beloved to Nabi (SAW) from amongst his wives. When Amar Bin Aas asked Nabi (SAW) with regards to whom he loved most of all he replied 'Aisha'. When asked with regards to the men he replied 'Abu Bakr'. (Tirmidhi).
In the days of ignorance Abu Bakr was a well respected , wealthy nobleman of the Quraish.It was at the hands of Abu Bakr that the likes of Zubair, Uthman, Talha and Abdur Rahman ibn Auf embraced Islam.
Sufyaan Ibn Uyainnah narrates from Hisham Ibn Urwah and he from his father, When Abu Bakr embraced Islam he had in his possession 40 000. He spent all this wealth in the path of Allah. He freed from captivity 7 slaves that were being tortured by the non-believers for embracing Islam. Hadhrat Bilal was one of them.
He was known as Siddique as he was the first to accept everything the Prophet (SAW) proclaimed as true.
Abu Bakr remained Caliph for two years and three months after which he passed away. Umar Ibn Khattab lead the janazah. Umar , Uthman. Talha and Abdur Rahman Ibn Abu Bakr lowered him into his grave which was in the living quarters of Aisha next to the Prophet (SAW).

This hadith is stressing the need for halal earnings as a body nourished, fed and clothed with haraam earnings will not enter Paradise. Let alone entering Paradise, Nabi (SAW) has said, "The fire of Hell is fit for that flesh that has been grown by unlawful food". (Tirmidhi)
Allah states in the Qur'an, 'Eat of the good things and do good." (Mu'minoon) The command in this Ayah is to ensure that the food one eats before he worships is pure and free from haraam as only then will the worship be of any use. Allah orders us not to touch anything that may be unlawful, "Do not eat the properties of one another unjustly." (Baqarah)
Allah prohibits any form of haraam entering your body no

matter how it has come to be haraam. Nabi (SAW) also taught, "It is compulsory on every Muslim to seek lawful earnings". (Tabrani) Abu Hurairah (R.A) reports that Nabi (SAW) said, "He who makes effort to maintain his family through lawful earnings is like a fighter in the way of Allah, and he who seeks lawful earnings after restraining himself will receive the rank of a martyr". (Tabrani) From these hadith we learn of the emphasis being placed on halal earnings.

If the means of living is halal then the food one eats and the clothes one wears will also be halal. One can only achieve purity from within and out if the fuel that runs through you is pure. To inject poison into a good apple and to expect it to remain good is impossible and beyond logic. This apple no matter how ripe, shiny and beautiful it is, once the poison takes its effect it will gradually whither and die. The same can be said of a person's body, if it is injected with the poison of haraam earning it will never remain pure, purity will only be achieved if the intake of that body is also pure. The Holy Prophet (SAW) once stated, "If a man eats lawful food for forty days, Allah illuminates his heart and lets flow wisdom from his heart through his tongue". (Ihya Ul Uloom) If his inside is pure then what Allah extracts from him is also pure. Nabi (SAW) warned many times that the prayers and invocations of those who consumed haraam would never be accepted. Once Hadhrat Sa'd (R.A) said to the Prophet (SAW), "Pray to Allah that he accept my invocations". Nabi (SAW) said, "Eat lawful food and for that your invocations will be accepted". (Tabrani) Nabi (SAW) also said, "If a man purchases a cloth with ten Dirhams and if one Dirham from them is unlawful, his prayer will not be accepted until a portion of that cloth remains on his body". (Ahmad)

The Sahabah would abide by the command of consuming halal to the highest degree. An incident which took place with Hadhrat Abu Bakr (R.A) is testimony to this. Hadhrat Aisha (R.A) narrates that her father Abu Bakr owned a slave who used to give part of his earnings to Hadhrat Abu Bakr as was the custom in those days. Once he bought some food and Hadhrat Abu Bakr partook this meal with

him. Upon completion of the meal the slave said, "Do you know how I came about this food". Hadhrat Abu Bakr (R.A) replied in the negative and asked him to explain. The slave replied, "In my days of ignorance, although I did not have the knowledge I used to tell the fortunes of a certain man. Today I met him and he gave me this food". It was upon hearing this that Hadhrat Abu Bakr (R.A) placed his hands in his throat and vomited all that he had eaten, hearing that the food had been acquired by these haraam means. (Bukhari) Subhanallah!, this was the care that Sahabah exercised. A similar incident concerning Umar (R.A) has also been narrated in the books of hadith. Once Hadhrat Umar (R.A) consumed some milk which he enjoyed very much. He asked the man who had brought it, "Where did you bring this milk from?" The man said, "I came to a spring or well and found grazing there animals of Zakah. The shepherd of these animals was handing out the milk to drink. He gave me some also, this is that milk". As soon as Hadhrat Umar realised this he put his hand into his throat and vomited the milk out, as this milk was part of Zakah and not halal for him to consume. (Baihaqi)
Haraam nourishment can be attained through many ways. Firstly there are those things that are naturally haraam. Then there are those things that are haraam due to unlawful earnings. Things that are naturally haraam are haraam meat, alcohol, etc. Those that are haraam due to unlawful earnings would be anything attained through either buying or selling haraam, or associating with haraam. Anything which is linked with interest on dealings, cheating and lying in ones earnings is also a basis for them being haraam. One must abstain from all these and ensure that our bodies remain clean of all impurities. Only then will be able to reach the status needed to gain entry to Paradise.

33 مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ حَرَّمَ اللّٰهُ عَلَيْهِ النَّارَ.

"*Whoever bears witness that there is no deity except Allah and Muhammad is His messenger, Allah prohibits Hell fire on him.*" *(Muslim)*

The narrator of this hadith is Ubadah Ibn Samit . His mother was Qurratul 'Ain bint Ubadah Ibn Nadah.
He participated in the Battle of Badr. He was sent as Governor and educator by Umar to Syria. He stayed in Hams and then moved onto Palestine. There is a difference of opinion with regards to his demise, some say he passed away in Palestine and is buried in Baitul Maqdis. It has also been stated that he died in Madina. T he first opinion is most valid at the age of 72..
He has narrated ahadith from the likes of Sahabah such as Anas Ibn Malik, Jabir Ibn Abdullah. Fudhala Ibn Ubaid, Miqdaam Ibn Ma'd Yaqoob, Abu Umamah Bahili, Rifa'ah Ibn Rafi, Anas Ibn A bdullah Thaqafi, Shurahbeel Ibn Hasana, Mahmood Ibn Rab'ee and Sanabili. (Al Isti'aab)

Glad tidings are being delivered to those who declare there to be no God but Allah and Muhammad being His blessed messenger that they will enter Paradise as the fire of Hell will not be able to touch them. Hadhrat Uthman (R.A) reports Nabi (SAW) to have said, "Whomsoever passes away with the firm belief that there is no God but Allah then he is a resident of Paradise". (Muslim)
Also, Muaz ibn Jabbal reports Nabi (SAW) once said to me to testify that there is no deity but Allah with firm belief is to attain the keys to Paradise. One who first has belief in Allah being the Supreme Power, he is the creator having been created by no one, that Nabi (SAW) is his Prophet and messenger to the world, then acting upon the message that has been sent and fulfilling all the commands that are binding on him. If he departs from the world in this state then no doubt Paradise is to become his next abode. However along with faith it is necessary to practice upon the commands of Allah and His messenger.

This can be understood from Hadhrat Umar's (R.A) reaction in the following hadith. In the hadith Hadhrat Abu Hurairah (R.A) says, "We were sat in the company of Nabi (SAW). Hadhrat Abu Bakr (R.A) and Hadhrat Umar (R.A) were also present when Nabi (SAW) suddenly got up and left the gathering. When some time had passed we became anxious at the Holy Prophet (SAW) not returning in case he may have come to some harm at the hands of the enemy." Hadhrat Abu Hurairah continues, "As I was the first to become worried I was the first to stand and begin searching for the Blessed Prophet. My search led me to a garden owned by an Ansari belonging to the Bani Najjar. Thinking the Prophet (SAW) may be inside I began looking for a door to the garden. Due to my panic in searching for the Prophet (SAW) I was unable to find an entrance and so catching a glimpse of a small crevice allowing water from a well into the garden I crawled through this opening and found Nabi (SAW) within. Surprised to see me suddenly Nabi (SAW) enquired, 'Abu Hurairah!?' I replied, 'Yes,' he asked me, 'What is the matter?' I explained the whole story to him of how he had disappeared from amongst us and that we had become worried, I being the first began my search and how in my search I had crawled through the crevice in the wall as a fox would do. I informed the Prophet (SAW) that the rest of the people were also following me. Upon hearing this the Prophet (SAW) removed his shoes and handed them to me saying, 'Go, take these shoes with you (as a symbol that you have seen me safe and well) and whoever you meet outside the garden, who has firm belief in Allah that there is no deity but Allah, give him the glad tidings of Paradise.'" Abu Hurairah says, "I left the garden with this message of the Prophet (SAW)), the first person I encountered was Hadhrat Umar (R.A). He asked me, 'Where have the shoes come from, Oh Abu Hurairah?' I explained, 'These are the shoes of the Prophet (SAW), Nabi has sent me with them with the message that he who holds firm belief that there is no deity but Allah then give him the glad tidings of Jannah.' As soon as Hadhrat Umar heard this using his hand he pushed me forcefully

so that I landed on my bottom. Then he said, 'Go back Abu Hurairah.' I retreated to the Prophet (SAW) and began crying uncontrollably. I was still overcome by the fear of Umar (R.A) that he appeared behind me. Upon seeing me Nabi (SAW) enquired of my state and I explained what happened. Nabi (SAW) asked Hadhrat Umar why he had done so. Hadhrat Umar (R.A) replied, 'Oh Prophet of Allah, may my parents be sacrificed for you, did you really send Abu Hurairah with your shoes and this message?' Nabi (SAW) said, 'Yes.' Hadhrat Umar (R.A) requested, "Oh Prophet of Allah, please do not do this. I am afraid that people will cease their worship on the basis of this good news. This is why I feel it is best to leave the people busy in their worship.' The Prophet of Allah took this advice and said, "Then we will leave the people busy in their worship." (Muslim)

Hadhrat Umar (R.A) reacting in this manner enabled Muslims to understand that along with proclaiming the kalimah, worship and acting on the orders of Allah is also necessary.

One who proclaims the kalimah but then does not practice upon the commands of Allah although due to his belief, it is true he will enter Paradise eventually, but he will still have to taste his punishment for his misdemeanours. As has been reported by Wahab ibn Munabah that somebody once questioned him, "Is declaring that there is no God but Allah the key to Paradise?" Wahab replied, "Without a doubt it is but every key needs teeth. If you bring a key that has teeth then it will definitely open the doors of Paradise otherwise your key will not be able to open the doors." (Bukhari)

Wahab explained this beautifully that the kalimah is the key but a key that has no teeth does not open a lock. It is useless therefore to open a lock teeth are necessary. The teeth to the key of Paradise are attained through following the laws of The Shariah and acting upon the deen.

34 إِنَّ يَسِيْرَ الرِّيَاءِ شِرْكٌ.

"Even the slightest ostentation (in good works) is empartnering others with Allah." (Ibn Majah)

The narrator of this hadith is Mu' adh Ibn Jabbal. Nabi (SAW) sent him to Jand an area of Yemen as Governor. There he taught the people the Quran and the laws of Islam. The Prophet (SAW) split Yemen between 5 Sahabas to Govern. Khalid Ibn Saeed to San'aa, Muhaajir Ibn Abi Ummayah to Kanda, Ziyaad Ibn Labeed to Hazramoot, Mu'adh Ibn Jabbal to Jand, Abu Musa Al Ash'ari to Zabeed and 'Adn and its surrounding borders. The Prophet (SAW) questioned Mu' adh before sending him to Yemen, "What will you use to make you judgements when you govern?" Mu'adh answered whatever I find in the Book of Allah. Nabi (SAW) questioned further "And if you don't find your answers therein?" He replied, "Then the sunnah of the Prophet (SAW)" The Prophet (SAW) questioned again, "And if you still don't find your answers?" Mu'adh answered "then I will make ijtihaad from my own opinion". To this Nabi (SAW) replied, "All praise is due to Allah that the messenger would do the same as the messenger of Allah, that which is liked by the messenger of Allah?" (Abu Daud)
Regarding Mua'dh Ibn Jabbal Nabi (SAW) said, "Mu'adh will come on the day of judgement as the leader of the Ulamah". (Abu Daud) (Al Isti'aab)

The Blessed Prophet (SAW) is warning us in clear words that if one acts on the teachings of religion only to show others that he is doing good then it is as though he is associating partners with the Almighty Allah. There is no greater sin than this. Allah the Most High says: 'When they stand up for prayer, they stand up unwillingly, to be seen by the people, and they do not remember Allah except a little'. (An Nisa) i.e. there prayer is not for Allah but to show off to the people. Allah also says, 'Woe to the

worshippers who are unmindful of their prayers, those that want to be seen (at worship), yet refuse small kindnesses!' (Al Ma'un)
Worship should be carried out with sincerity, only to please Allah. If the intention to show others that one is pious or generous enters the heart then this act is as though he has carried it out for those people and not for the sake of Allah. Allah says, 'Whoever hopes for the meeting with his Lord, let him do good deeds and not make anyone a sharer in his Lord's worship'. (Al Kahf)
Nabi (SAW) has also stated regarding this, "On the Day of Resurrection the one who did his good deeds for show will be called above the heads of the people by four names, 'Oh show off! Oh deceitful one! Oh Godless one! Oh loser! We do not have any reward for you. Go and collect your reward from the one whose sake you did those deeds'". (Al Khabair)
So dangerous is it to let these thoughts enter ones hearts and minds that Abu Hurairah (R.A) reports Nabi (SAW) to have stated, "The first person to be judged on the day of Resurrection will be a man who died as a martyr. He will be brought forward, and, after Allah has reminded him of the favour He showed him and the man acknowledges it, He will ask: 'What did you do to show your gratitude for it?' The man will reply, 'I fought for your cause until I was martyred'. Allah will say, 'You lie! You fought so that people might call you courageous, and they have done so'. Thus the command will be issued concerning him, and he will be dragged on his face and thrown into Hell. Next a man who has acquired and imparted knowledge and read the Qur'an will be brought forward, and after Allah has reminded him of the favour He showed him and the man acknowledges it, He will ask, 'What did you do to show gratitude for it?' The man will reply, 'I acquired and imparted knowledge and read the Qur'an for your sake'. Allah will say, 'You lie! You acquired knowledge so that people might call you learned and you read the Qur'an so that they might call you a Qari, and they have done'. The command will be issued and he will be dragged on his face and thrown into Hell. Next a man whom Allah made

affluent and to whom He gave all kinds of property will be brought forward, and after Allah has reminded him of the favours He showed him and the man acknowledges it He will ask, 'What did you do to show your gratitude for it?' the man will reply, 'I did not neglect to give liberally for Your sake to all the causes which you approved of'. Allah will say, 'You lie! You did it so that people might call you generous and they have done so'. The command will then be issued concerning him and he will be dragged on his face and thrown into Hell". (Muslim) So much apparent worship, martyrdom, the acquiring of knowledge and imparting it, the distribution of wealth. Lives spent busy in this but there was always a flaw. The aspect of doing it for others not solely for the sake of Allah, hence the punishment, Hell.

To avoid being caught up in worshipping for the sake of showing people is by performing acts of good in seclusion, or worship by night when less are likely to now is better than worship during the day. Abu Umamah Bahili (R.A) came to the mosque and saw a person in prostration, sobbing and supplicating Allah. Abu Umamah (R.A) told him, "You, you, if you must do this, do it at home!". Muhammad Bin Mubarak Suri added, "It is better to manifest such aspects of your religious sincerity at night, it is honourable by night than by day. Showing such acts by day is for the sake of creation but doing them at night is for the Lord of the Worlds". It goes without saying if the same act can be carried out in private it will be better, in public ones attention is directed to those around you and what their opinion of you might be.

Hadhrat Ali (R.A) once said, "There are three signs of a show off. He is lazy when alone, active when with people, he does more work when praised for it and less when blamed for it". We ask Allah to give us sincerity moving and resting and in our every work.

35 مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ وَ مَنْ تَكَبَّرَ وَضَعَهُ اللّٰهُ.

"Whoever humbles himself for the sake of Allah, Allah raises him and he who is arrogant, Allah degrades him." (Baihaqi)

The narrator of this hadith is Umar Ibn Khattab the Leader of the Faithful. Umars mother was Khantamah the cousin of Abu Jahl and Harith Ibn Hishaa. Her fathers name was Hasim brother of Hishaam Ibn Mugheera. Umar was born 13 years after the Year of the Elephant. Zubair says that Umar was from amongst the elite of the Quraish. He was used as an ambassador by the tribe in his days of ignorance. Hilal Ibn Yusuf states, " Umar embraced Islam after 40 men and 11 women. The story of Umar embracing Islam is well known. Abu Umar says, "The Islam of Umar gave great respect to Islam in the sense that Nabi (SAW) began calling the people to deen openly. Umar was one of the first to do hijrat, he fought in the Battle of Badr and was present in Bai'atul Ridhwan and every other expedition that the Prophet (SAW) was present in. Nabi (SAW) was pleased with Umar when he departed from this world. He became the second khalifah of Islam after Abu Bakr. Allah gave Islam many conquests at the hands of Umar. Syris Iraq and Egypt are just to name a few Umar conquered lands as far as Europe. From the hadith of Ibn Umar we learn that when Umar embraced Islam Nabi (SAW) hit him in the chest 3 times and said, "Oh Allah take away from this heart any pride and change it into faith/belief". (Haakim) The Prophet SAW) repeated this thrice. Nabi (SAW) also said, "No doubt Allah has let flow the truth from the heart and tongue of Umar". (Tirmidhi) Umar Ibn Khattab is the one where Allah revealed ayats of the Quran in accordance with his opinion. In matters such as Hijaab, the prohibition of alcohol and in the Maqam Ibrahim. Abu Hurairah narrates Nabi (SAW) to have said, "If there was to be a Nabi after me it would be Umar". Jabir (R.A) narrates Nabi (SAW) to have said, "I entered Jannnah and inside I saw a palace, from inside I could

hear the noise . I asked, "Who is all this for?" I was informed to a man from amongst the Quraish". I assumed that that person was me so I asked further "who is he?" I was told Umar Ibn Khattab. If it hadn't have been my respect for you Oh Abu Hafsa I would surely have entered". Umar began to cry and said "What you have respect for me Oh Prophet of Allah?" or he said "I respect you Oh Prophet of Allah!" (Bukhar)

Umar was the first to be known as 'Leader of the Faithful'. He was the first Sahabah appointed judge amongst the people by Abu Bakr during his reign as Khalifa. Zubair says ,Umar once said when he was made Governor "Abu Bakr is the Khalifa how can I be known as Khalifa of the Kahlifa this is far too long a name".Mugheera Ibn Sh'ba spoke, "You are our Ameer/Leader and we are the fithful hence you should be known as Ameerul Mu'mineen (Leader of the Faithful)". Umar was assassinated in the 23rd year in Dhil Hijjah.His Khilafah lasted thirteen and a half years. (Al Isti'aab)

It is apparent from the above hadith that humility is a revered attribute in Islam. He who is humble for the sake of Allah and not for show is loved by Allah in such a way that Allah raises him above others. However, he who is arrogant in his plight to reach heights above all others Allah degrades and humiliates him. In the Qur'an Allah states, 'He (Allah) does not love the arrogant'. (An Nahl)

Pride and arrogance are the attributes of the Devil. 'When He said to the angels, 'Prostrate to Adam' they all prostrated, except Iblis. He refused and was proud, and so he became one of those who deny'. (Al Baqarah) So anyone who shows any manner of pride is imitating the Devil, and just as the Devil was ruined due to his arrogance anyone who imitates him and follows his example will also be ruined. The Prophet (SAW) also warned, "He who has a grain of pride in his heart will not enter paradise". (Muslim)

The one who through his arrogance and pride in himself thinks he is big in the eyes of those around him as well, he is small. All show offs and proud people are openly

ridiculed by people. Hadhrat Umar (R.A) once took to the minbar and said, "Oh people, adopt modesty, for I have heard Nabi (SAW) say those who adopt modesty for Allah, Allah elevates them. Then he said, "Be revived, Allah has revived you and thus in the eyes of people he is big and in himself he considers himself small. He who takes to pride and enmity, Allah drowns him underneath the earth. It is then ordered, 'Be off, Allah has removed you'. He believes he is great but in the eyes of the people he is small. Hence in his false sense of pride he is deceiving nobody but himself."

If one takes stock and looks at himself, what does he have to be proud of? Nobody is without his flaws, as the saying goes, nobody is perfect. Only Allah the Almighty, Creator of the Universe and all that it holds alone reserves the right to be proud. The Messenger of Allah (SAW) said, "Allah says, 'Greatness is My garment and majestic pride is My cloak. If anyone competes with Me for them, I will throw him into the Fire'". (Muslim)

The humble person is honoured with status in this life and also the Hereafter as he attains Paradise. The arrogant man is lowered in the eyes of the world and in the Hereafter. He earns himself the fire of Hell. The Prophet (SAW) said, "Shall I inform you about the inhabitants of the Fire? Every cruel, rough, proud person!" (Al Kabair) The Prophet (SAW) has also been reported to have said, "The Gardens of Paradise and the Fire of Hell once had an argument. Paradise said, 'What is wrong with me that no one enters me except the weak amongst the people and those that have been discarded?' The Fire said, 'I prefer the tyrants and the arrogant'". (Al Kabair) So those that are apparently weak in the world and discarded by others are the fortunate ones as they give preference to the next life over this one. Whilst those that live this life to the full and disregard others are to be the inhabitants of the Fire.

36 خَالِفُوا الْمُشْرِكِيْنَ، أَوْفِرُوا اللُّحَى، وَ أَحْفُوا الشَّوَارِبَ۔

"Oppose the polytheists; lengthen the beard and clip the moustache." (Bukhari)

The narrator of this hadith is Ibn Umar the explanation of whom has passed previously.

In this hadith Nabi (SAW) is laying down the command that Muslim men must lengthen their beards and clip their moustaches short. Not only is this a practice of the Blessed Prophet (SAW) but Sunnah of all the Prophets to have passed. Hadhrat Aisha (R.A) narrates that Nabi (SAW) stated, "Ten things are of nature/fitrah from which the cutting of the moustache and growing of the full beard are mentioned". Abu Daud) Nature mentioned in this hadith is taken to mean the way of all the Nabis. Ten things were the practice of all the Nabis and these two are from the ten. Allah has commanded us to follow the practices of the Prophets. Allah says, "They are those who are guided; so follow their guidance". (Al An'am) In this ayah Allah commanded Nabi (SAW) to follow the ways of the previous Prophets as they were also guided.

Another tradition reaching us on the authority of Hadhrat Abu Hurairah (R.A) says that Rasullullah (SAW) said, "Amongst the fitrah (deen) of Islam is the cutting of the moustache and the lengthening of the beard for surely the Majoos (fire worshippers) lengthen their moustaches and cut their beards so oppose them by cutting your moustaches and lengthening your beards". It has also been reported in a hadith that Nabi (SAW) said, "Lengthen the beards and cut the moustaches, in this matter do not imitate the Jews and the Christians". The Holy Prophet (SAW) in these ahadith is asking the Muslims to oppose the ways of the unbelievers. He (SAW) also says, "He who chose for himself the mode of a people will be regarded as from them". This is a hadith, which should cause alarm bells ringing in most Muslim ears. One, the beard, the Sunnah of the Nabi (SAW) is daily being shaved and washed away down gutters and drains without a second

thought although this is the way of the non believers. When the devil was extracted from Paradise he vowed, "'And surely I will lead them astray, and I will fill them with vain desires, and I will command them so they will slit the ears of cattle, and I will command them so they alter the creation of Allah'. And whosoever taketh Satan for a patron instead of Allah surely will suffer a manifest loss." (Nisa)

So ignorant are we of the teachings that we fail to realize that we are falling headfirst into the Devil's trap. When the Blessed Nabi (SAW) abhorred the shaving of the beard, how can we after claiming to love him and his Lord do such an act. Zaid Ibn Habib (R.A) relates that Rasullullah (SAW) could not bear looking at two men that came from the court of King Kisrah because they had shaven their beards. He told them, "Be destroyed! Who told you to make your appearances like this?" They replied, "Our Lord, the Emperor Kisrah ordered us". Rasullullah (SAW) said, "but I have been commanded by my Lord, Allah to lengthen the beard and cut the moustache". (Hukmul lihya fil Islam)

Imagine when in the grave you are shown the blessed countenance of the Beautiful Prophet (SAW). Those will be moments of regret and utter despair for those who have not adopted the Sunnah of the Nabi (SAW). Allah forbid, but at a time of such need Rasullullah (SAW) turns his head away from you when you require his intercession just as you turned away from adopting his practice. None can be more unfortunate than this.

The shaving of the beard, when it is done, is done regularly therefore it is a sin which is repeated frequently although Muslims are aware that it is a necessity for them. Firstly, the sin is committed frequently and secondly the evidence of the sin is always on full show throughout any worship one may attempt. You pray salah beardless, you pay zakah beardless, you recite the Qur'an beardless, you perform Hajj beardless, one is attempting to do good but is sinning all the time.

The keeping of the beard is a practice of the Prophets. All prophets of Allah preached purity and cleanliness. The

beard should be kept in a manner that is fitting to this. From the practices of the Sahabah we are able to gain a good understanding of the practices preferred by Nabi (SAW). Hadhrat Abdullah Ibn Umar (R.A) was always meticulous in following the example of Nabi (SAW). Imam Bukhari relates when Ibn Umar (R.A) performed Hajj or Umrah, he used to hold his beard with a clasped fist, and that hair which was longer, he cut off. This was obviously the practice of the Prophet (SAW) being imitated by Ibn Umar. Hadhrat Umar (R.A) and Abu Hurairah (R.A) have also been reported to have done this. (Tabrani)
Hence it be ascertained that the preferred length of a beard is one span. Many Sahaabah have been quoted to act upon this. The teachings of Amaar bin Yaasir (R.A), Abdullah ibn Umar (R.A), Umar (R.A) and Jabir (R.A) indicate that they all used to keep beards that were one palm length or more and they preached this to others.
Unfortunately however, nowadays although Nabi (SAW) has asked us to oppose the non-believers, we have become more and more like them. There are those of us that completely disregard this command and do not keep beards, then there are those of us who keep the beard but cut it shorter than the required length. The author of 'Fathul Qadeer' clearly claims, 'To trim the beard when it is less than one palm in length like some 'Maghrabis' (Westerners) do is the way of the Hermaphrodites'.
May Allah grant us all the understanding to practice upon all the commands of the Lord and not to become the basis of His anger upon us.

37 مَنْ بَنَى مَسْجِدًا لِلّٰهِ بَنَى اللّٰهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

"Whoever constructs a Mosque for Allah, Allah will construct for him a house in Paradise." (Muslim)

The narrator of this hadith is Uthman Ibn Affan the explanation of whom has previously been covered.
Nabi (SAW) is giving good news to those who build Allah's

house i.e. a Mosque only for the pleasure of Allah, in this world then the reward for such an act will be that Allah will build for him a house in the next life, Jannah.
The size of the Mosque is not relevant. If the Mosque, no matter how small it is, is built for the pleasure of Allah, so that Allah's subjects may worship and prostrate before him in it, then Allah will reward him. Hadhrat Anas (R.A) has reported Nabi (SAW) to have said, "Whomsoever builds a Mosque solely for Allah whether it is small or big. Allah will build for him a house in Paradise". (Tirmidhi)
Nabi (SAW) also states, "Whomsoever builds a Mosque for Allah, Allah will build for him a house in Paradise more spacious than this". (Ahmad)
The reward for this act is overwhelming, a house in Paradise, but this will only be attained if the Mosque is built only for the sake of Allah and there is no intention of showing others his achievement present. It has been reported by Hadhrat Aisha that Nabi said, "Whomsoever builds a Mosque and does not intend to show the people nor does he do it to be talked about in a good light, Allah will construct for him a house in Paradise". (Tabrani)
A Mosque is a place of worship. Once constructed it is frequented regularly by people who are doing good, either praying namaaz, reciting Qur'an or holding other religious gatherings. The one who has initiated the construction of a Mosque or has taken part in the auspicious act is firstly rewarded in his good work in doing so, then for all the worship, which is carried out within it's walls. The reward is not limited to his lifetime but as long as the Mosque remains standing all the people that pass through, praying Salah, reciting Qur'an, busy in other acts of religion a portion of reward is reserved for him even after his departure from the world. Abu Hurairah narrates that Rasullullah (SAW) narrated, "There is reward for some acts which a believer will receive even after his death. Firstly, knowledge that he has taught and spread, secondly if he leaves behind a pious child, thirdly the Holy Qur'an that he leaves behind, fourthly a Mosque that he has built, or fifthly a rest house he has built for travellers, or sixthly a river/stream he has let flow, or seventhly

Sadaqah/charity that he has taken from his wealth during his life time, these things will benefit him after his demise". (Ibn Majah) These things will benefit him because even after his death people will continue to derive good from these sources, hence his reward will also be continuous.

38 أَلْحَيَاءُ شُعْبَةٌ مِنَ الإِيْمَانِ.

"Modesty is a branch of faith." (Bukhari)

Again the narrator of this Hadith is Abu Hurairah the translation of whom has already passed.
Complete faith is only achieved when all it's branches are intact. Modesty, as has been mentioned by Nabi (SAW) is one of those branches. In a tradition reaching us on the authority of Abu Hurairah (R.A) Nabi (SAW) has stated that "Iman/faith has over seventy or over sixty branches. The most important of these is to declare that there is no deity but Allah and the one of least rank is removing something obstructive from a pathway. And modesty is a branch of faith". (Bukhari)
The above-mentioned attributes are those that must be found in a person for him to be a complete, true believer. Nabi (SAW) stated this clearly in the following hadith. Once he passed by a man from the Ansaar who was giving advice to a brother regarding modesty. Nabi (saw) said, "Leave him as modesty is part of Iman". (Bukhari) Meaning a believer is modest and does not need to be reminded in this manner. In another tradition Nabi (SAW) has warned that, "he who no longer has shame may do as he pleases". (Bukhari) Meaning, one with no shame is not a believer, as a believer lives by the commands of Allah and the Nabi (SAW), so the one who doesn't have shame is like a non believer who does as he pleases. Nabi (SAW) himself was a great example of modesty. Hadhrat Saeed Khudri says that the Prophet (SAW) was more modest than an unmarried girl inside her veil. (Hayatus Sahabah)
Nabi (SAW) has also said, "Modesty is good, the whole of

it.". (Haithami)

Such was the modesty of the Nabi (SAW) that Hadhrat Aisha (R.A) is reported to have said that she never chanced to see the private parts of the Prophet (SAW). (Tirmidhi)

The Sahabah also excelled in this attribute. Hadhrat Uthman (R.A) was probably the best example. Hadhrat Said ibn Aas says that he was informed by Hadhrat Aisha and Hadhrat Uthman that once Hadhrat Abu Bakr sought permission to see the Prophet (SAW), which he was granted. At the time Nabi (SAW) was wrapped in the sheet of Aisha (R.A). Hadhrat Abu Bakr (R.A) after talking with the Blessed Prophet (SAW) departed. Then after seeking permission Hadhrat Umar (R.A) entered. After transacting his business he too departed. During this time the Prophet remained as he was lying down in his sheet. Then Hadhrat Uthman says that he sought permission. The Prophet (SAW) sat upright and asked Hadhrat Aisha (R.A) to cover herself with her clothes. When Hadhrat Uthman (R.A) had gone Hadhrat Aisha questioned the Prophet of Allah, "You did not feel disturbed or uneasy at the arrival of Abu Bakr or Umar as much as you felt at the arrival of Hadhrat Uthman". The Prophet (SAW) replied, "Uthman is very modest and bashful. I feared that if I remained in my earlier condition he would retreat without saying what he wanted to say". Some other authors of this story have reported that the Prophet (SAW) said to Aisha (R.A), "Why shouldn't I observe modesty in the presence of one whom even the angels feel bashful before". (Muslim)

Hadhrat Aisha (R.A) says that her father Abu Bakr said, "Oh people! I feel shy of Allah the Holy. When I go to the latrine I keep by head bowed down due to shyness from Allah, the Exalted, the High". May Allah complete all our Iman with this vital attribute of modesty. (Al Kanz)

39 إِنَّ أَوْلَى النَّاسِ بِاللّٰهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ.

"The closest to Allah of the people is the one who begins with Salaam." (Abu Daud)

The narrator of this Hadith is Abu Umamah al Bahili . His name was Sudai Ibn 'Ijlaan there is no difference of opinion with regards to this. He resided in Egypt then moved to Hams where he passed away. He narrated many ahadith from Nabi (SAW) and was the last of the Sahabah of the prophet to pass away in Syria.

In this hadith Nabi (SAW) is telling us of how he who begins the greeting is more worthy of Allah's mercy upon him. In another hadith Nabi (SAW) has stressed the importance of meeting fellow Muslims pleasantly. He says, "It is a good deed that you meet your fellow (Muslim) brother with a smiling face". (Tirmidhi) If this is the basis for reward then to be the first to initiate salaam when two people meet will obviously hold much merits. Whether you are acquainted with the person or not, provided they are Muslim you must say salaam first. In a hadith a man once asked Nabi (SAW), "Which Islam is the best?" Nabi (SAW) replied, "To feed the guests, to greet with salaam those you are acquainted with and those you don't know" . (Bukhari)

Nabi (SAW) has ordered the spreading of salaam on numerous occasions. Abdullah Ibn Umar (R.A) narrates that Nabi (SAW) said, "Worship The Merciful, spread salaam and feed your guests, You will enter the gardens of Paradise". (Tirmidhi)

Once Nabi (SAW) was questioned, "Oh Prophet of Allah show me something that will ensure that I will enter Paradise". The Blessed Prophet (SAW) replied, "Pleasant conversation, the spreading of salaam and the feeding of guests." (Tabrani) Along with spreading salaam all the other factors the Nabi (SAW) mentioned are those that create love and affection amongst communities when they are exercised. Being pleasant when speaking to

others, refraining from vulgar talk, playing hosts to guests and feeding them are also methods of spreading affection. He who initiates salaam also invites others to respond, this creates love between Muslims, which inevitably becomes a means of earning the pleasure of our Maker and Paradise. Abu Hurairah (R.A) reports Rasullullah (SAW) said, "You will not enter Paradise until you have faith and you don't have faith until you love one another. Shouldn't I show you a practice if you carry it out it will create love amongst you? Spread salaam amongst yourselves". (Muslim)

Unfortunately nowadays by being ignorant of such commands our Muslim communities lack unity and brotherhood. When Nabi (SAW) has clearly taught us a method of spreading affection amongst us then why do we lose out? We only lose out due to arrogance which the Devil places within us. We do not want to be the first one to smile at a person or the first to say salaam. We in our little understanding see this as belittling ourselves. May Allah help us in our lack of understanding so that we act upon his commands, only then will we be successful.

Initiating salaam as mentioned above holds it's rewards, however once salaam has been given, to respond with the required answer is also Wajib. Abu Hurairah (R.A) narrates Rasullullah (SAW) once said, "A Muslim has five rights upon a fellow Muslim. To answer a salaam, to visit the sick, to follow a funeral procession, to accept an invitation and to respond when one sneezes". (Bukhari)

There are specific adaab when conducting salaam. The method of salaam is to say 'Assalaamu alaikum' and in reply one must answer, 'Wa alaikumusalaam'.

It is always best to give better repayment to the salaam that has been offered to you e.g. if someone greets you 'Assalaamu alaikum" then to reply with extra 'Wa 'alaikumusalaam warahmatullah'.

Imran Ibn Husain says that a man came to Nabi (SAW) and said, "Assalaamu alaikum." Nabi (SAW) gave the reply then the man sat down. At this the Prophet stated, "Ten merits". Then a second man came and said, "Assalaamu alaikum warahmatullah". Nabi (SAW) replied and the man

sat down at which Nabi (SAW) said, "Twenty merits". A third man came and he greeted, "Assalaamu alaikum warahmatullah wabarakatu". Nabi (SAW) replied and the man sat down at which Nabi (SAW) stated, "Thirty merits". (Tirmidhi)
Meaning the more one adds to his greeting, it earns him more reward. From the above we also learn that upon entering a gathering one should say salaam. However if the people of the gathering initiate the salaam then it is all right, although when one leaves such a gathering he should say salaam before he does so. This is what we find in a hadith where Nabi (SAW) said, "It is the right of he who approaches a gathering to say salaam upon them. It is a right of he who stands up from a gathering to say salaam". A man stood as Nabi (SAW) was talking, he did not say salaam at which the Prophet (SAW) remarked, "What has rushed you so that you forget?" (Ahmad)
To greet people with words other than salaam are the practices of the Kuffar. To imitate them is to earn the wrath of Allah, hence one should spread salaam as we have been commanded. When something is so easy to do why abstain from it just as Nabi (SAW) said, "Stingy/tight is he who fights with salaam". (Tabrani) i.e. he does not spread it although he can.

40 فِي الجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ مِنهَا بَابٌ يُسَمَّى الرَّيَّان لاَ يَدْخلُهُ إِلاَّ الصَّائِمُونَ .

"There are eight doors to Paradise. One is called Rayyan. Only those that fast will enter through this door." (Bukhari and Muslim)

The narrator of this Hadith is Sahl Ibn Sa'd.
When Nabi (SAW) passed away he was 15 years old. He was alive during the era of Hajjaj and passed away at the age of 96in 88 Hijri. Some say he died in 91 Hijri at the age of 100 years. Abu Sufyan Ibn 'Uyainah says I heard Salman Ibn Dinaar Abu Hazim say, Sahl was the last of the Sahabah of Rasul (SAW).

Such is the rank of those that fast that a door of Paradise has been allocated to them that they may enter through it. The excellence of fasting is understood from the following ahadith. The Blessed Prophet (SAW) has said, "By the One in whose hand is my life, the fragrance of the mouth of the fasting man is dearer to Allah than the fragrance of musk". (Ihya Ul Uloom) Nabi (SAW) has also related with regards to fasting, "Allah the Most High says that every act of the son of Adam is for himself apart from fast. This is for Me and I will reward him for this. Fast is a shield. By the One whose hand the life of Muhammad is in, the fragrance of a fasting man's mouth is dearer to Allah than the fragrance of musk on the Day of Judgement. For a fasting person there are two happiness's. One, when he makes Iftaar (opens the fast) he becomes happy and two, when he meets his Lord he will be happy due to his fasting". (Targheeb wa Tarheeb).

Fasting is of two types. 1.The obligatory fast. 2. The optional fast.

The obligatory fast is the fasting during the blessed month of Ramadhan. It is regarding this month that in a tradition reaching us on the authority of Abu Hurairah (R.A), Nabi (SAW) says, "When the Month of Ramadhan comes the gates of Paradise are opened and the gates of Hell are closed. The devils are put in chains and a proclaimer proclaims, 'Oh seeker of good, advance. Oh seeker of evil, come back". (Tirmidhi)

Ramadhan follows the month of Sha'baan in the lunar calendar. When the moon for the new month is sighted fasting begins. Intention with firm faith on every night of the month of Ramadhan is necessary. Fasting is not only to refrain from food and drink but also to ensure nothing is admitted into the body through any means.

Sexual intercourse during fasting is also prohibited. During this blessed month the virtues of deeds are increased and so to engage oneself in excess worship whilst fasting is preferable. To attain the highest reward for ones fast along with remaining without food and drink one must ensure that he saves himself from committing sin with his tongue, hands and feet. One who cannot do this is very

unfortunate, as Nabi (SAW) has mentioned that the Devils are all placed in chains during this month. During this month to fast during the day and to spend the night in prayer is most liked by Allah. Abu Hurairah (R.A) reports Nabi (SAW) said, "He who stands in prayer during the night of Qadr with faith his previous sins are forgiven". (Bukhari) With faith and seeking reward, meaning he has complete belief in Allah and is fasting for the pleasure of Allah.

Jabir (R.A) reports that Nabi (SAW) said, "My Ummah has been given five things that no other Ummah had before. The first is on the first night of Ramadhan; Allah glances towards them and whomsoever Allah looks towards they can never be punished. The second is that the fragrance of the fasting man's mouth is dearer to Allah than the fragrance of musk. The third is that the angels ask forgiveness for him day and night. The fourth is that Allah orders the garden of paradise to prepare itself for them and adorn itself for my person so that he can come near and find rest from the tiredness of the world in my house, with me as his host. The fifth is that during the latter part of the night Allah forgives all of them." A man from the gathering asked, "Is this the Night of Qadr?" Nabi (SAW) replied, "No do you not look towards their actions, their work and when they have finished their full reward". (Baihaqi) Another hadith says that from one Ramadhan to the other is compensation for the time in between (if one saves himself from major sin) (Muslim)

Allah's mercy is at incomparable heights during the Ramadhan as part of a hadith narrated by Abu Saeed Khudri states, "On the first night of Ramadhan the gates of Heaven are opened. They are not closed until the last night of Ramadhan. Not one Muslim prays during the night but one thousand five hundred merits are rewarded to him for each prostration. And Allah will construct for him a house in Paradise". (Baihaqi) Such are the blessings of this month that anyone who loses out by not fasting is truly an unfortunate one. These are the virtues of obligatory fast, all other fasting that is observed is optional. Optional fasts that are recorded in hadith hold

great reward, they are Sunnah if observed in the days of good and excellence. Those, which occur every year, are: -
The days of Arafah, once someone questioned Nabi (SAW) with regards to the fast on the day of Arafah. Nabi (SAW) replied, "It compensates for the sins (minor) of the previous and next year". (Muslim)
Fasting during the month of Muharram is also Sunnah. Abu Hurairah (R.A) reports Nabi (SAW) said, "The best fasts after the month of Ramadhan are the fast of Allah's month Muharram and the best Salah after the obligatory Salah is Salah at night". (Muslim)
With regards to the month of Sha'baan, Hadhrat Aisha reports, "Nabi (SAW) would fast until we thought he wouldn't open his fast. Then he would not fast until we thought he wouldn't fast. I didn't see Nabi (SAW) that he would complete the fasts of a month apart from Ramadhan and I didn't see him keep the majority of a month's fast apart from Shabaan". (Bukhari) the only month Nabi (SAW) completed in fasting was the month of Ramadhan as this was to show it was an obligatory act. His preference for fasting in Shabaan is evident in this hadith as although he didn't fast during the whole month, he would fast for a large part of it
Other than these fasts are the fasts of Ayaam Beez. These are the 13th, 14th and 15th of the lunar months. Abu Hurairah (R.A) reports, "My friend Nabi (SAW) advised me to fast three days during every month, to read the Salah of Dhuha and to pray Witr before one sleeps". (Bukhari)
To fast on a Monday and Thursday of every week has also been reported in a hadith. Nabi (SAW)) said, "I would prefer that when acts of worship are put forward I'm fasting." (Tirmidhi)
The best optional fast is to fast one day and after one day. Nabi (SAW) stared, "The best of all fasts are the fasts of Daud (A.S), to fast one day and not the next." (Nasai)

The virtues of fasting are far more, these are only but a few listed here. May Allah grant us the ability to understand these virtues and take the utmost benefit from them. Ameen.

Published by
Al Ma'hadul Islami
Islamic Academy
40 Greaves Street, Bradford BD5 7PE
Tel. 01274 575600
eMail info@al-mahad.org
web www.al-mahad.org